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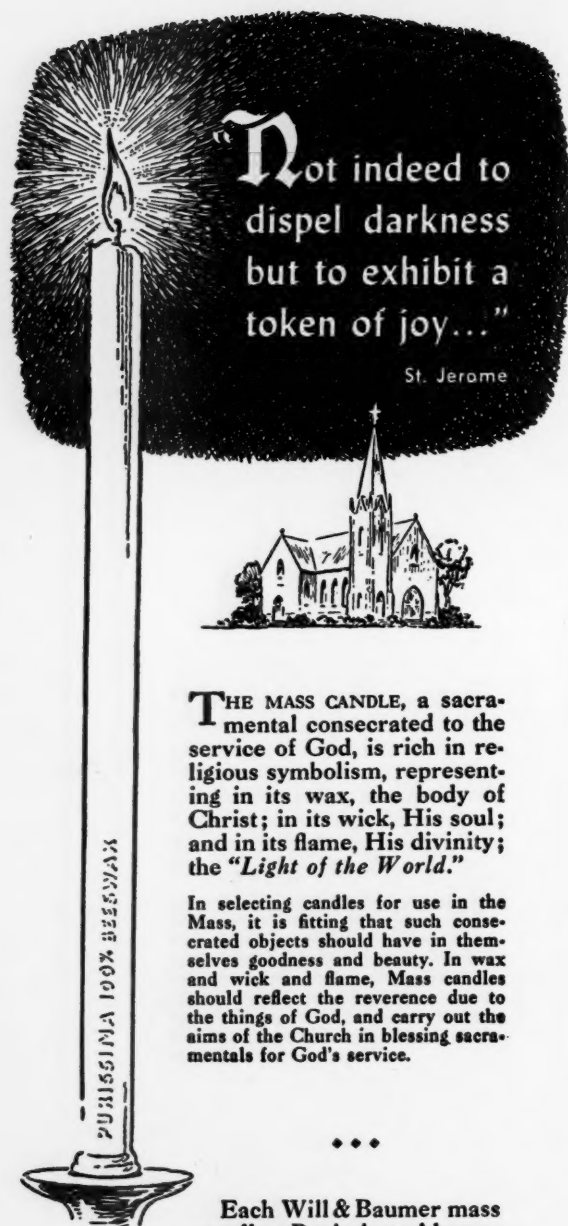
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America

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Correspondence

Happiness Not News?

EDITOR: Do you have a preponderance of women readers with inflexible or childish husbands? It would seem so from the articles about married life written for AMERICA by women. I am thinking particularly now of "Why Brides Cry," in the Dec. 7 issue.

Let me place one small mark on the opposite side of the ledger. By God's grace I am married to the perfect helpmeet—wise, understanding and kind. Aren't there any other couples who share each other's sorrows instead of causing them? Or is a happy marriage just not good copy?

MARY P. POST

Northbrook, Ill.

No Spokesman

EDITOR: Congratulations on your "Current Comment" regarding Cyrus S. Eaton's "capacity to be a true force for peace in the East-West struggle," (AM. 12/7, p. 303).

If the applause given him by the *Daily Worker* and other Communist organs is indicative of his views on peace, we question sincerely his fitness to represent the American people on any issue.

SISTER ELEANOR MARIA

College of St. Elizabeth
Convent Station, N. J.

Praise on Two Points

EDITOR: I note with interest and approval your recent articles and editorials on India and the Far East. It was heartening for me, since I hope to undertake further study and research in this area, to read your encouraging words on the need for specialists.

Your support of the U. S. foreign aid program has been so reasoned and convincing that it must move even the most hardened of isolationists. So few understand the true nature and purpose of these programs.

OWEN M. LYNCH

Bayside, N. Y.

Dutch Catholic Press

EDITOR: In "Catholic Press and Foreign Aid," by Norma Herzfeld (AM. 11/23), I read: "There is no comparable network of religious newspapers anywhere in the world, for that matter." In order that we

may not begin to think we have the ultimate in the Catholic press and that there is nothing more for us to learn, I would like to point out just one country where we can go for elementary lessons in the Catholic press. Holland, with only 5 million Catholics, has more than 20 daily newspapers—among which is the largest in the country—not to mention the numerous diocesan weeklies, parochial papers, devotional and mission papers, which run to the hundreds. . . .

In all sincerity I wish to congratulate you on your fine publication.

PETER DEVALK

Toronto, Ont.

Respect for Learning

EDITOR: Prof. Marston Morse's "Respect for Learning" (AM. 11/23) came as an encouraging endorsement of what we have been emphasizing at college this year: real intellectual growth, a respect for learning

and scholarship, and training for the apostolate.

The classes which I find intellectually stimulating are those which apply truths to everyday life. An example of this is physics, where we are shown how the theories studied were used in Sputniks I and II. This to me is stimulating because it gives a purpose to learning. We are taught, too, how to integrate knowledge in our own minds. For example, we have seen how physics is related to philosophy and what part each plays in the pattern of life.

Maryville develops respect for learning and scholarship by playing down mere "grades" and trying to make the student realize that knowledge and personal growth are the important things. Assemblies which feature distinguished speakers bring us into contact with those who have achieved, and inspire us to do likewise.

Training in the meaning and methods of the apostolate takes place in religion classes, Sodality, NFCCS and YCS. It just seems unrealistic to think that eagerness for intellectual excellence could be somehow opposed to the formation of an effective lay apostolate.

CAROLE COLEMAN

Maryville College,
St. Louis, Mo.

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Current Comment

"Do Not Be Afraid"

This Christmas, as all of us realize, there is more than a suggestion of fear mingled with the joys of the holy season. We joke about it, but there is a bit of panic in the air. The two Red stars from out of the East have given us all a rather bad case of jitters. That is why we feel that the angel on our cover this week has a most appropriate message: "Do not be afraid . . . I bring you good news."

The good news the angels brought that first Christmas night so long ago comes again to us in our modern day with the same force and the same heartening joy that it brought the shepherds two millennia ago on their hillside, and that it has brought to all men in all ages.

God has indeed not left us orphans. He has come to us. His own dear Son, come down from heaven, has pitched His tent in our midst. We are not alone. We are not left without hope or reason for rejoicing. Rather, He is our unfailing source of confidence and our undying fountain of joy.

Therefore, this Christmas as always, let our cry be *Sursum Corda*—lift up our hearts! The Saviour of mankind is born in Bethlehem. He asks to be born again in our proud and fearful hearts. If He, the Master of History, is with us, who can be against us? Through Him, with Him, in Him may our Christmas joy brim over into a happy and holy New Year.

Italy and the Middle East

As a Mediterranean nation Italy has a stake in a stable and prosperous Middle East. At the height of the Syrian-Turkish crisis, she called for a rethinking of Western policy toward the area. Now, in anticipation of the Dec. 16 Nato meeting in Paris, Foreign Minister Giuseppe Pella has proposed that Western Europe and the United States pool their resources in a program of economic development for the Middle East.

As Italy sees it, the Eisenhower Doctrine for the Middle East is satisfactory

—so far as it goes. Unhappily it does not go quite far enough. It aims merely at deterrence of the Soviet Union. It does not cope with those basic problems which keep the region in a state of perpetual turmoil.

Many of these problems are economic. Hence Italy has proposed that the United States contribute its receipts from Marshall Plan loan repayments to a Middle East economic development fund. Western European countries would give sums equal to 20 per cent of annual repayments on the loans. The fund would be administered under the aegis of the Organization for European Economic Cooperation.

The plan has its bugs, as the State Department has been quick to point out. There is always the danger of misinterpretation by Middle East countries with an anti-imperialist complex. Then too, once we pool our resources, American aid loses its specific identity. Congress, therefore, may have, to be sold on the idea. On the other hand, the notion of using Marshall Plan repayments may appeal to the American taxpayer. For it implies no new appropriation of foreign-aid funds by Congress. Despite its flaws, Italy's ingenious proposal merits further study.

Testing of Nato

This week's meeting of the heads of Nato nations is the most critical in the eight-year history of the pact. Though President Eisenhower, in suggesting the Paris conference, mentioned the need of arming Western Europe with U. S. intermediate-range ballistic missiles and of pooling scientific and technological resources, what the conferees actually faced was the urgent task of rebuilding the whole foundation on which Nato rests.

That foundation has been, of course, the retaliatory potential of the U. S. Strategic Air Command armed with atomic bombs.

Though we still have our planes and our bombs, we have lost our monopoly of the instruments of mass destruction.

The balance of power in the world has dramatically shifted. Not only does the Soviet Union now possess its own arsenal of atomic and hydrogen weapons; it has assumed the lead in the fateful race for an intercontinental ballistic missile. As a consequence, our allies no longer feel secure beneath the umbrella of U. S. air power. They have been warned by Moscow that if they permit U. S. missile bases on their territory, they cannot hope in the event of war to avoid atomic devastation. They are taking the warning seriously.

With freedom itself at stake, it is unthinkable that the Paris meeting should fail. Though not much is known about U. S. proposals to restore confidence in Nato, it seems clear that we must commit ourselves more deeply to our allies than we have hitherto been prepared to do. This means, at a minimum, sharing scientific secrets with them. It may also mean sharing control of the missile bases situated on their territory. In other words, it probably means that we must steel ourselves to sacrifice, at least to some extent, exclusive control over our national destiny. No wonder the President risked his health to join in the Paris negotiations.

AP Acts as Advocate

When a wire service telephones a Government official for an opinion or a comment, it obliges itself to reproduce that comment without advocacy. It appears that the Associated Press failed in this respect on Nov. 20.

AP telephoned Thomas E. Murray, consultant to the Joint Congressional Committee on Atomic Energy and former AEC Commissioner, to get his comment on a campaign being conducted to recall J. Robert Oppenheimer to Government service. Mr. Murray was one of the AEC Commissioners who in 1954 voted (4-1) to bar the physicist from access to Government atomic secrets.

On the basis of this telephone interview, AP gave wide publicity to a story that implied Mr. Murray had changed his mind on the Oppenheimer case. The New York Times for Nov. 22 ran the item under this head: MURRAY SWITCHES ON OPPENHEIMER.

Mr. Murray had not "switched." In a Dec. 8 statement he cleared up the "public misunderstanding" that had re-

sulted. Looking back to his 1954 verdict on Dr. Oppenheimer, he says that today he finds it was justly rendered. "In the record of fact I found more than sufficient evidence that Dr. Oppenheimer had been disloyal in the juridical sense of the word."

... What About Reinstatement?

How does Mr. Murray view the possible reinstatement of the famed physicist? He makes that very clear. If the exigencies of the moment should demand Dr. Oppenheimer's recall to Government service in order that there may be "full utilization of America's scientific talent," Mr. Murray says,

... it would be altogether improper of me to take a position on the new issue that has been brought up. I do not advocate ... reinstatement. I do not oppose it. I am not a judge in the matter. This was the essential point made in my comment to the Associated Press.

This is precisely the point the AP muddled.

The former AEC Commissioner goes on to say that a 1958 reinstatement of Dr. Oppenheimer "would not be a reversal of my verdict of 1954." It could not be regarded as a vindication of the physicist against the serious charges made in 1954. It would not imply that the decision made at that time "had been somehow mistaken or unjust." It would simply be a new decision, made in a new context of the national interest, "to be judged on its own merits."

If advocacy was practiced in this matter of Dr. Oppenheimer, it is the Associated Press that is guilty of it, not Mr. Murray. Every reporter knows that advocacy—by a reporter, a copy editor or a wire service—has no place in news columns. Let's keep it that way.

Morals in the Market Place

When it begins contract negotiations next spring with the United Auto Workers, the American Motors Corporation, maker of Rambler automobiles and Kelvinator appliances, will be backstopped by an imposing array of religious and economic experts. In a statement to the press on Dec. 1, the company's vice-president in charge of industrial relations, Edward L. Cushman, revealed

that ten clergymen had been asked to furnish advice on the "ethical aspects" of its 1958 negotiations.

Mr. Cushman had previously announced that a group of economists had been drafted to counsel with the corporation on the economic factors in the bargaining. "Collective bargaining decisions," he said, "must recognize economic realities but, even more fundamentally, should recognize human values."

Though it marks a revolutionary advance from the days when a prominent auto maker pontificated that "whatever is good business is also good morals," that statement of company policy is not nearly so exceptional these days as some might think. So far as we recall, American Motors is the first company to levy in such a public way on the knowledge of ethical experts, but it is certainly not the first one to bring an awareness of moral values to the bargaining table. There are clergymen who can testify that many a businessman has privately sought their advice on the proper conduct of wage negotiations.

In commending American Motors for its enlightened initiative, one can only regret that the company did not first propose to the United Auto Workers that the use of a panel of clergymen in their negotiations be a jointly sponsored affair. Since the UAW has in the past invoked the aid of clergymen in collective bargaining, it might have been open to an invitation of that kind.

Mr. Nixon to the NAM

Those who argue that the Vice President has grown in stature with his ballooning responsibilities can point persuasively to his address in New York on Dec. 6 to the National Association of Manufacturers.

That was not an easy address to give. Mr. Nixon was talking to an organization which is notorious for its opposition to Government spending, and which sometimes gives the impression that it regards high taxes as a graver threat than communism to the American system of private enterprise. It is an organization that harbors many sturdy critics of foreign economic aid, of the U. S. information program and of Administration efforts to lower tariffs and liberalize international trade.

In the presence of such a group, it must have been tempting to temporize, but the Vice President pulled no punches. "The strongest military establishment in the world will not save American freedom," he said, "if we fail to meet the threat which the Communists present in the nonmilitary areas." Then he delivered himself of this meaty paragraph:

And if we in the United States take a worm's eye view of the world conflict and cut foreign aid, hamstringing reciprocal trade and emasculate our information program, I can tell you that the billions we spend for missiles and submarines and aircraft will be going right down the rathole.

The Vice President had little patience with pessimistic free-enterprisers who doubt that our economy has the resources to catch up with the Soviet missile development and maintain our superiority in other fields. "The strain on the Soviet economy," he said simply and truly, "will be greater than on ours."

Once his introductory remarks were over, Mr. Nixon was stopped only six

Subway Strike

A combination of foul weather and a subway strike sorely taxed the patience of New Yorkers last week and gave merchants a bad case of pre-holiday jitters. Nothing, of course, could be done about the weather; and, as we went to press, it didn't seem that much could be done about the strike either.

The occasion of the walkout was a recommendation by an arbitration board that subway workers should be represented by one union. This outraged smaller unions on the system representing motormen, conductors and other skilled workers. They struck in the face of an injunction and despite a State law forbidding under stiff penalties strikes by city employees. Though their strike was illegal, the minority of workers involved seemed persuaded—desperately so—of the justice of their cause. They are tragically misguided men.

times by applause (three times when he praised private enterprise). It was not a popular speech, but it was a great one. It was the kind of speech many of the assembled industrialists badly needed to hear.

They Have a Number

Just the other day a minor but important battle broke out in New York City over what are called the "600" schools. These are the schools which care for the special needs of the city's disturbed children; they are known by the code name "600" because their serial numbers are in the 600's.

The dispute itself is a local one, which we hope will be resolved in favor of these schools and their backers. The purpose of our Comment is simply to say that, in certain instances at least, no effort presently being made in American education merits more sympathy and greater cooperation than schools of this type. We have had occasion to know the supremely high professional quality of the teaching in one of New York's 600 schools. It is housed in a ramshackle old school building on a side street, a structure that might fittingly be the set for "Blackboard Jungle."

Yet, despite the lack of up-to-date appointments and equipment, the devoted faculty of Jewish, Catholic and Protestant teachers who labor there are doing an unsung job of teaching and guidance that deserves a collective Congressional Medal. If they are all like New York City's P. S. 612, the 600 schools deserve all the help they can get.

Behind the Thai Elections

For some time leftist sentiment has been growing in Thailand. Impending general elections for a new parliament and Premier are expected to determine just where the country stands in the East-West struggle for Asia. While there appears little danger that the West is about to lose this key member of the Seato alliance, Thailand's political picture is none too comforting from the point of view of the United States.

Last Sept. 16 a bloodless coup, engineered by Field Marshal Sarit Thanarat, brought about the downfall of Thai-

land's pro-Western Government. During his struggle for control of the country, Marshal Sarit had played politics with leftist elements who opposed the pro-American policies of Premier Pibul Songgram. After the coup, however, the Marshal repudiated his leftist support and announced his firm devotion to the Western alliance. He threatened action against a press which had turned dangerously pro-Communist.

In the meantime, however, much damage has been done. Leftist ideas have been planted in the minds of a lot of people in Thailand. Even in the event of a right-wing election victory, the new Premier will have his work cut out for him. He will have to cope with a burgeoning leftist movement. Will he and Marshal Sarit, the real power in the country, be able to control it? If not, we can look for a neutralist, anti-Seato trend in Thailand.

Jakarta Madness

For sheer nationalistic hysteria nothing can quite equal Indonesia's current "hate-the-Dutch" campaign. Begun as a protest against continued Dutch control of West New Guinea, last of the Netherlands East Indies possessions, the demonstrations soon went completely haywire. So too will the Indonesian economy unless sanity is restored throughout this island-republic.

Indonesia now seems bent on cutting all remaining ties to the Netherlands. A 24-hour strike against Dutch enterprises called by the Government on Dec. 2 was followed by Communist-sponsored "wildcat" seizures of Dutch property. Not to be outdone by the Communists, the Government thereupon appropriated the seized firms. Pressing the campaign, Jakarta next banned Dutch-language publications, barred Dutch travel to Indonesia and now reportedly contemplates evacuating all Dutch nationals from the country.

As the London *Economist* put it in its Dec. 7 issue, this is killing the goose that laid the golden eggs. The Indonesian economy has had to rely on these very Dutch nationals since the country achieved its independence in 1949. Their expulsion now could set back trade, banking, shipping and industry for as much as 25 years. Yet this is the price the men who rule Indonesia seem

willing to pay in pursuit of a claim to West New Guinea, a vast liability which lies some 1,500 miles from Java. We have witnessed examples of exaggerated nationalism in this postwar world but, for sheer irrationality, this tops them all.

GI Vocations

That military service is a time of test for the young man is no secret. In this connection, two recent items in the press presented contrasting pictures. One told of new regulations set up by the Church for those countries where seminarians and religious are not exempt from the draft. Religious, according to the Vatican order, must wait at least three months after their return from the armed forces before being allowed to take their permanent vows. Experience has shown that the years of barracks life produce a severe crisis for the vocation of many young men.

The other side of the picture came in a story released by Maryknoll, which told how missionary vocations take root during military service. Since the war 200 ex-servicemen have joined Maryknoll, while there are about 100 young men now in service who are corresponding with the Maryknoll vocation director. Service overseas, according to the report, was in many cases one of the major reasons for their desire to serve God in the foreign missions.

There is no difficulty reconciling these two news items. While the temptations of military life are severe, especially for youths who are particularly impressionable, the situation has its positive aspects. In the United States, the spiritual care of the young man is superior to that found in almost any other country. If budding vocations are lost in some instances through military service, there is evidence that, to compensate, new vocations are aroused when our young soldiers, sailors and airmen see the world-wide needs of the Church in their tours of duty overseas.

Priest at the Pole

We have heard quite a lot, especially during the present International Geophysical Year, of Antarctica, the land at the South Pole. If we have never heard of a corresponding Arctica at the

earth's opposite pole, it is because there is no land there, but a frozen ocean.

Antarctica is estimated to have an area of from five to six million square miles: a land mass of continental size. (Europe has 3.7 million square miles, Australia 2.9 million, and the United States slightly over 3 million.) Massive mountains thrust up through its ice covering; two of them, Mt. Markham and Mt. Ruth Siple, reach 15,000 ft.

But just what lies under the ice, and how far down? Is Antarctica perhaps a group of islands rather than a continuous land mass? What hills or val-

leys, gorges or plateaus are hidden under the ice shield? It may be years before we have adequate answers to these and similar questions.

In the meantime, answers to some of them at least are being provided by Father Daniel Linehan, S.J., who gave us a glimpse of life on "Operation Deepfreeze" in our issue of Aug. 4, 1956. Recently he probed, if that is the word we want, for the South Pole—and located it, under 8,297 feet of ice. Unlike the North Pole, it is land, not water: a rock surface 903 feet above sea level.

Father Linehan's "probe" is a charge

of TNT. When set off, it sends waves down through the ice, which are reflected back from the rock and picked up by special seismographic equipment.

Father Linehan is no less the priest than the scientist. As he said in "Operation Deepfreeze,"

... part of the gear was always the Mass kit. Confessions were heard at all times and everywhere—on deck, in a tractor, on the bridge ... wherever and whenever a man expressed the wish.

This is really carrying the gospel to the ends of the earth.

A "So-Called" Marriage

ROME—Prato, a quiet little ten-century-old town some twenty miles north of Florence, is right now commanding the attention of all Italy. In August, 1956, Mauro Bellandi, a young merchant, and Loriana Nunziati decided to marry. Though both were baptized, Bellandi has not practiced his religion; and, refusing Catholic marriage, he persuaded the girl to marry civilly.

Since 98.5 per cent of Italians marry in church, this was sensation enough to begin with. Because of the notoriety of the case and danger of civil marriages multiplying, Prato's Bishop Pietro Fiodelli decided upon canonical denunciation. Consequently, at all Masses one Sunday the girl's pastor read out that the couple's "so-called civil marriage" is no marriage but scandalous concubinage, and the parties thereto are to be considered public sinners.

The affair did not end here. The Bellandis brought civil suit for defamation. A court of preliminary hearing has seen fit to entertain the case, despite the fact that there is no precedent and that the Public Ministry of Prato warned that the suit is devoid of juridical basis.

About a month ago the affair took a most dramatic turn. On Sunday, Nov. 17, Bellandi was rushed to the hospital unconscious. Attending doctors expressed bafflement at his condition. This caused a great sensation in Prato. Over their coffee in the piazzas the townsfolk talked. Some pious folk said it was God's direct castigation; others thought it came from the priest's malediction. Still others found a psychological explanation: Bellandi as a consequence of his act had suffered financial reverses and/or persecution. That Sunday he had learned that his wife had had their first baby secretly baptized, etc. One way or another, he had got a heart attack.

FR. LAND is AMERICA's corresponding editor in Rome.

The press widely aired these opinions. The anti-clerical press (of both right and left), out to make the most of the business, pressed two lines of attack. First, they said, Italy is too full of superstition-prone Catholics, ever ready to see the supernatural or preternatural where a natural explanation will do well enough. Furthermore, priests abet this ignorance. One paper quoted interviews with priests who seriously believed that Bellandi's illness was due either to God's direct act or possibly to a priest's curse. The second attack pressed *lèse majesté*. When the bishop used the word "so-called" (*cosidetto*), he impugned not only the Bellandis who chose civil marriage, but implicitly the state which provides such marriage.

Medical aspects of the case have finally been cleared up. Bellandi has suffered a cerebral hemorrhage brought on by infection. The juridical issue has been disposed of by the Catholic press in careful statements of Catholic teaching on marriage. There is no need to recount here this familiar doctrine. Suffice it to make this point that, as citizens within the state, so Catholics within the Church live in and accept a juridical order—including juridical penalties. Catholics attempting marriage against sacramental requirements do not effect marriage. For the good of all concerned, the Church may see fit to impose sanctions, among them public denunciation of a publicly known concubinage. Such denunciation is no more defamation than is sentence by a civil judge.

Finally, so far as concerns the charge of *lèse majesté*, when the Bishop of Prato calls the Bellandi civil union that "so-called" marriage, he qualifies that union, not as viewed by the state, but as viewed by a power having rightful (and Concordat-recognized) jurisdiction.

As this is being written, Bellandi hovers between life and death and the Bishop of Prato awaits his day in court.

PHILIP S. LAND

Washington Front

The Second 1959 Budget

It is a safe surmise that the hardest-working people in official Washington these days have been those in the Bureau of the Budget. Ordinarily, by the end of October, the budget for the fiscal year ending in 1959 would have been completed, with only loose ends to be tied up. Then would come the printing of an 800-page volume crammed with figures and the terrifically hard task of proofreading it; every single item must be absolutely right, or there will be trouble; then there is the writing of the budget message.

That was all pre-Sputnik. In his Oklahoma "chins-up" speech, the President implied that the prepared budget had been scrapped and a new one made. Several months' work had to be compressed into one month at most. The President predicted a hard and agonizing task for Congress, and said that in the interest of a balanced budget "entire categories of activities might be sacrificed" and that "pressure groups will wail in anguish."

There is, however, a vast difference between the paper budget of January, 1958 and the actual spending budget as of June 30, 1959: one or other of them may be higher or lower than designed. Besides, the term "balanced budget" is a misnomer. Whatever political meaning it may have, to the Treasury and Budget

Bureau at least it means one with a *surplus* of income over expense of not less than \$1 billion. The ledger of June 30, 1959 is the acid test. There are too many imponderables to be sure of anything.

First, there is the income column, which cannot be other than a guess. Whether we are suffering a "leveling off" (the Administration's word) or, as the economists have it, a "recession," it is pretty sure that we will fall short of the \$73.8 billion plotted for 1958, in income, tariff, corporation and excise taxes. The President himself advocated a sort of buyers' strike against high-priced goods. What will this do to corporation and excise taxes?

Then there is the Congress. The budget goes to the House first, by statute. This body, with its corps of hard-boiled, experienced men in the Ways and Means and Appropriations committees, always takes it for granted that the agencies ask for more than they really expect to get. So it automatically lops off 15 to 20 per cent. The Senate, always free-spending, ups the figures of the House about 10 per cent. Then the 14 appropriations measures go to Senate-House conferences. Result: the Administration gets just about what it originally asked.

But those "other categories" of which the President spoke, and the "pressure groups"—what are they? Obviously, the categories are the non-defense items of housing, health, highways, education, veterans' benefits, social security—all the welfare activities of the Government. Somewhere we have to find the extra \$2 billion promised for defense. The "pressure groups"? Those who favor welfare projects, who else? WILFRID PARSONS

Underscorings

A NEW U. S. DIOCESE, New Ulm, Minn., has been created by His Holiness Pope Pius XII. Fifteen counties in the southern part of the State, which formed the western part of the St. Paul Archdiocese, make up the new diocese. To the south is the Diocese of Winona, to the north, that of St. Cloud. The first Bishop of New Ulm will be Msgr. Alphonse J. Schladweiler, pastor of St. Agnes Church, St. Paul. The new diocese has an area of 9,863 square miles and a population of 283,984, of whom 87,311 are Catholics.

►PAX ROMANA, international Catholic student movement, will hold its first African seminar Dec. 22-31 at Achimota, near Accra, the capital of Ghana. The theme will be "The Responsibility of the Catholic Student in Africa Today." Most Rev. Joseph O. Bowers, S.V.D., Bishop of Accra, will give the

opening address, and Prime Minister Kwame Nkrumah will preside at the opening session. U. S. headquarters of Pax Romana are at 1312 Massachusetts Ave., N. W., Washington 5, D. C.

►REV. LEONARD P. COWLEY, pastor of St. Olaf's Church, Minneapolis, has been named Titular Bishop of Pertusa and Auxiliary to Archbishop William O. Brady of St. Paul. The bishop-elect has been director of the Newman Foundation at the University of Minneapolis since 1949, and was national chaplain of the Newman Club Foundation, 1949-50.

►ALPHA MU GAMMA, national honor society for scholars and collegiate students, will sponsor National Foreign Language Week, Feb. 16-22, 1958. The week was inaugurated by the present national president, Sister

Eloise Thérèse, of Mt. St. Mary's College, Los Angeles, to underline the importance of foreign languages in college and university studies. A one-day conference will be held at the World Affairs Center in New York on Feb. 22.

►CATHOLIC ECONOMISTS will gather in Philadelphia Dec. 27-28 for the 16th annual meeting of the Catholic Economic Ass'n. The general theme will be "Some Problem Areas in American Economic Life" (Secretary-Treasurer: Sister M. Yolanda, College of St. Teresa, Winona, Minn.).

►THE SOCIETE PAUL CLAUDEL has been formed in France to bring together those who are interested in Claudel and his work. It will gather and publish little-known or unpublished works of his, as well as studies and critiques of his writings. Membership dues range from 500 to 3,000 francs (Société Paul Claudel, 11 Boulevard Lannes, Paris 16). C. K.

World Catholic Press

STIMMEN DER ZEIT (Veterinärstr. 5, Munich 22), "Freedom within the Church," by Johannes Hirschmann, Nov., pp. 81-92.

For historical reasons there is today a reluctance, out of fear of sounding heterodox, to study the extent of freedom in the Church. Yet, the author says, Christ gave us the whole truth; we should study it all. In addition to the authority of bishops and pastors, there is a proper competence, hence freedom of action, left to family society, inside the Church, and even to subordinate organizations (diocesan groups, parish groups, etc.) of the Church. As the Holy Ghost dwells in the Church teaching and the Church ruling, He dwells, too, in these lesser groups and in individuals, giving to them, as well as to the hierarchical Church, "the freedom of the sons of God" in their proper area of action.

TESTIMONIO (Carrera 5a, No. 16-74, Bogotá), "The Press in Latin America," by Emilia de Gutierrez, Sept.-Oct., pp. 5-11.

The rapid increase in literacy in Latin America poses certain questions: what does the increasingly literate proportion of the population read? Are we training good Catholics to acquire the competence to advance in the field of the press? The secular press of Latin America presents crime, sex and frequently anti-Catholic propaganda. As for the "hundreds and hundreds of Catholic publications, . . . no one reads them." The secular press succeeds because it is competently written and attractively presented. How can we improve the formation of qualified Catholic personnel? The author lists some possible ways: courses in journalism in Catholic universities, publishing of papers in secondary schools to whet the teenagers' appetites for such a career, etc.

VITA E PENSIERO (Piazza San Ambrogio 9, Milan), "The Roots of American Radicalism," by Adriano Bausola, Oct., pp. 705-714.

Commenting on Morton White's *Social Thought in America: The Revolt*

against Formalism, this Italian examines the common metaphysical bases of the educator Dewey, the jurist Holmes, the economist Veblen, the political scientist Beard and the historian James H. Robinson. Their views, already somewhat outmoded here, are enjoying a considerable vogue in Italy today.

The five "American radicals," who dreaded absolutes, believed that an absolutist philosophy leads necessarily to political authoritarianism. But, as Bausola shows, Christian philosophy, which sets up an absolute moral law, also believes in human freedom. Furthermore, he shows, with Morton White, that these five Americans, however unintentionally and unknowingly, set up their own absolutes.

ORIENTIERUNG (Scheideggstr. 45, Zürich 2), "The Theory of a Primitive Revelation," by Joseph Goetz, Nov. 15, pp. 227-229.

Forty years ago the outstanding Catholic authority in anthropology was Wilhelm Schmidt, S.V.D., a German. In this article the author examines how much of Father Schmidt's conclusions about primitive man's idea of God remains valid in the light of subsequent findings and study. Father Schmidt's main conclusions were two: primitive man was a monotheist; he had received from God a primitive revelation.

The author finds that Father Schmidt's first conclusion is more widely accepted today than it was in his time. He prefers, however, to use the broader term, "belief in God," instead of Fr. Schmidt's term "monotheism." As for the second conclusion, the author deems the existence of a primitive revelation still unsupported by empirical data.

CHRONIQUE SOCIALE DE FRANCE (16 rue du Plat, Lyons 2), "The Church and Canada's Spiritual Growth," by Claude Ryan, Sept. 15, pp. 443-457.

In an issue devoted to studies of Canada, this article by the secretary of French-Canadian Catholic Action tells in detail the strengths and weaknesses

of the Church there. Shaken sociologically by the rapid drift to industrialization and city life, French-Canadian society is now shedding its century-long cultural and religious isolation. A very vocal group aged 25-40 years is asking for "a more adult religion;" in particular, they want less passive obedience preached; they ask for a greater sense of responsibility and initiative. "Almost all secondary schools" and "the quasi-totality of hospitals" in the Province of Quebec are in the hands of religious; as population outstrips the available number of vocations, a Church-State problem is in the offing, over the redistribution of grants between these and the lay-directed institutions which inevitably will appear.

CIVILTA CATTOLICA (Via di Porta Pinciana 1, Rome 130), "The Novel *Christ Recrucified* and the Film *Celui qui doit mourir*," by E. Baragli, Nov. 16, pp. 402-410.

The 1957 Cannes Film Festival gave honorable mention to the French film *Celui qui doit mourir*, based on the Greek novel of Kazantzaki, *Christ Recrucified*. Catholics (see Maryvonne Butcher's "Film Festival at Cannes," AM. 6/15, pp. 325-327) and Marxists praised the film—for opposite reasons. Here the author points out at length the errors in the Marxist interpretation: it would see class warfare in what the film shows as human rebellion against injustice; it interprets as anticlericalism what is a normal Christian repudiation of a priest's weaknesses, etc.

SIC (Apartado 628, Caracas), "A Just Distribution of School Tax Money," by José Corta, Nov., pp. 427-431.

In Venezuela almost half (48.7 per cent) of the children of (obligatory?) school age do not attend school, because no schools and, more important still, no teachers are available for them. The author shows that the cost per pupil in private—that is, Catholic—schools is less than half that in the state schools. He asks that a) more tax money be allocated to education (it is only 6.3 per cent of the total budget), and b) in order to make this money go further, private schools share in tax revenue equally with state schools.

EUGENE K. CULHANE

Editorials

AFL-CIO Meets the Test

The big story of the AFL-CIO convention has to be the showdown fight over corruption. This overshadowed such newsworthy items as a threatened exodus of the building trades, which fizzled; the resolution of a deep-seated dispute over the conduct of AFL-CIO foreign policy; the Administration's program for amending the Taft-Hartley Act, which Labor Secretary James P. Mitchell brought to the convention, and which turned out to be less restrictive than many had expected. It overshadowed even the man-bites-dog proposal, advanced by Richard J. Gray, president of the Building Trades Department, for a one-year moratorium on wage increases.

The key decision came early in the convention, on December 6, and when it came, it came decisively. By a vote of close to 5 to 1, the delegates approved a resolution expelling their largest affiliate—the 1.3-million-member International Brotherhood of Teamsters. Until the very end hopes flickered that an offer of surrender would be telephoned from New York, where James R. Hoffa, newly elected president of the Teamsters and symbol of the big union's corrupt, free-wheeling ways, was fighting in Federal court to beat a wiretapping rap. To save the Teamsters' old bond with organized labor, all Hoffa had to do was to step aside as president and permit the AFL-CIO to supervise a clean-up operation. But Hoffa clung stubbornly to the power he has pursued so ruthlessly over the years.

It came as no surprise that most of the votes against ousting the Teamsters were cast by the building trades, with the 750,000-member Carpenters in the lead. Together with the Teamsters, these old-line craft unions, some of which have dates with the McClellan committee, dominated the AFL. In the merged labor movement

their power has obviously passed to a new alliance in which the former CIO unions are a compact bloc.

It was, on the other hand, something of a surprise to see clean and democratic unions like the International Typographical Union and the Upholsterers International Union vote against expulsion, and to note that eight other unions abstained when the call came to stand up and be counted.

Perhaps some of these unions were merely exercising an unheroic, earthy kind of prudence, wanting no part of a struggle with the powerful Teamsters. Others, no doubt, had a strong conviction that expulsion is not the best answer to corruption. They remember what happened to the International Longshoremens' Association which, though expelled several years ago, is still thriving under the same allegedly racketeering leadership.

And still other dissenters, oddly enough, may have suffered from moral scruples. These are the men who in recent weeks have been stressing the virtue of charity and explaining to their less theologically acute colleagues the distinction between mortal and venial sin. This school of thought holds that the Teamsters should have been given more time for repentance and reform. Was it waverers like these that Cardinal Spellman had in mind when on December 8, from the pulpit of St. Patrick's Cathedral, he denounced union crooks and racketeers? At any rate the Cardinal's sermon strengthened the hands of all those in the AFL-CIO who, with Pres. George Meany, refuse to compromise with corruption.

So was the deed done. The AFL-CIO has lost, or stands to lose, about 1.6 million members. In return it has gained in moral strength, and in the estimation of all Americans.

Defense Department Blunder

At 11:46 A. M. on Friday, December 6, at Cape Canaveral on the Florida coast, our globally publicized count-down, which was to culminate in the firing of the first U. S. satellite into its orbit, ended in a burst of flame. In the leaping light of that fiasco the whole world read the rude letters of a great national humiliation. Even over the thunder of the Vanguard explosion we could hear the mocking laughter of Nikita Khrushchev and the tittering of his minions all over Europe, Asia and the Middle East. Everyone recognized that this was simply a test, and that tests frequently fail. But few could understand why we had permitted this prepos-

terous build-up of advance publicity about so precarious a venture, one in which slips were so likely and the impact of bad propaganda so certain in the event of failure. Senate Majority Leader Lyndon Johnson spoke for the whole nation, we feel, when he said:

I shrink a little inside of me when the United States announces a great event—and it blows up in our face. Why don't they perfect the satellite and announce it after it is in the sky?

It will be remembered that the Reds held no advance press conferences about their Sputnik, but simply an-

nounced on October 4: "The first artificial earth satellite was successfully launched in the USSR. . . ."

In our kind of society, accustomed by free traditions to the easy availability of news and the democratic sharing of national problems, it would have been next to impossible to keep the Vanguard test at Cape Canaveral a secret from the American people. This launching site is well known; previous tests there have been fully covered in the press; since the Russian Sputniks made their debut, all eyes have been fixed on this missile test center. Activity there was fair game for reporters and commentators. People all over the country were concerned and wanted the news. No newsman worth his salary would have failed to get every scrap of information he could out of anybody who knew what was going on down there.

WHOSE IRRESPONSIBILITY?

We can understand all this. What puzzles us is why Defense Department and Vanguard spokesmen fell over backward to encourage publicity. There were press conferences. There were hourly bulletins. All through the

week of the big fiasco headline after headline filled the U. S. public and the world with a titillating sense of suspense and great expectation. On Wednesday there was some kind of hitch in the preparations and the count-down was suspended. The next day Japanese papers called our little satellite a Sputternik. Fresh releases on Thursday and Friday keyed us up all over again. Then came the final count: "Three—Two—One—Zero—Phhht!"

The best that can be said of the situation is that perhaps we have learned a lesson. The Defense Department will doubtless try to be sternly tight-lipped about any future satellite launchings it may plan. We hope the press will do its part, too, by refusing to tamper with national prestige out of a desire to bring in a story. Our Florida failure is sure to weaken our position at the supremely important Nato meeting that opens in Paris December 16. Our prestige, already damaged by the masterful manner with which the Soviets surprised the world with Sputniks I and II, must not be further undercut by premature claims followed by failure. Once is enough.

Federal Aid to Improve the Schools

When the 85th Congress reconvenes in January, there will be a flurry of bills designed to bring Federal resources to bear upon certain weaknesses in American education. Two elements have already largely determined the shape and coloring that any Federal-aid program will be likely to take.

One is the shadow that falls daily over the land as the Soviet satellites whirl by in space; the other is the embarrassing report issued October 11 by the U. S. Office of Education on *Education in the USSR*. Both give effective witness to the present technical superiority of a dangerous rival in a field where mastery is a necessary condition for survival.

The excited talk of two months ago about a "crash" program in science education has given way to calmer and more far-seeing statements. For example, in urging the need for more men of science, Secretary Marion B. Folsom of the Health, Education and Welfare Department has reminded the nation that:

Our society is in even greater need of broadly educated men who have the intellectual ability and moral conviction to make those difficult and often-times unpopular decisions that determine the course of mankind's advance.

However, the general feeling of the public is that science and mathematics must be accorded a larger place in the school curriculum and that a greater proportion of our talented youth should be encouraged to specialize in fields related to aeronautics and the national defense. The problem is to accomplish this without neglecting linguistic skills and the basic literary and social studies. There are other obvious spots in the curriculum from which suet can be trimmed with no real loss.

Though the immediate objective of the aid program

is to meet the challenge in science, an even more important goal is to strengthen the entire structure of American education. It is heartening then to learn that the Administration is taking this view in its legislative proposals to Congress. Included will be a nation-wide program of testing and counseling for high-school students, designed to identify and encourage not only scientific and mathematical aptitudes but *all* scholarly aptitudes.

Testing can single out those students who will be able to profit from a more intense high-school study program. Then, if they cannot be instructed in separate classes or separate schools, they can at least be given supplementary instruction. The additional Federal funds to be devoted to enlarging present counseling facilities in the schools will be well spent if this can reduce the appalling number of capable students who drop out of high school before graduation.

We hope that other phases of the Administration program, especially in what concerns Federal scholarships to college, will take the same balanced approach. The temptation will be to limit scholarship aid to the scientific and mathematical fields, which would equivalently bribe our best students into these fields. It would be wiser first to make sure that we no longer suffer the annual loss of 160,000 of our most capable high-school graduates—one-half of the top quarter, who do not go on to college. A good counseling program, plus the 20,000 annual Federal scholarships to be proposed by the Administration, will be a good start here. Some States have already shown the way.

American strength and leadership in the scientific age will be permanent only if our entire system of education is solidly based. Let Congress keep this in mind.

A Meditation for Christmas Eve

Vincent P. McCorry, S.J.

IT IS CHRISTMAS EVE. Only once in each year—and the years so few!—is this evening given to men. Before it slips away in vacuity, before it is torn to tatters by trifles, before it is Christmas Day and the day after and then a new year; now, while it is still Christmas Eve and a holiness is so near that it seems almost visible and tangible; now I, one Christian man and no better than any other, wish to pause and be still and really taste the moment and the hour.

It happened that a decree went out at this time from the emperor Augustus, enjoining that the whole world should be registered.

How difficult and painful and galling it is to bear the inequalities of human existence! Turn the pages of the slick magazine and glance at the Christmas advertisements. Here is the diamond-and-ruby bracelet for \$3,800. Here is the chinchilla coat, the precious fur for the fortunate few. Here is the rare liquor at \$25 a bottle, and the South American cruise—perfect after the holiday rush!—beginning at \$1,200 a person.

The luxury trade, of course. We shrug our shoulders and thrust the sparkling, enticing visions from our minds almost as if they were salacious images. He knows quite well, does the average man, that all this is not for him, nor ever will be, though he live to be a hundred. This sumptuous world exists; but for the plain fellow it exists only as an exasperating series of pictures in a magazine.

THOSE WHO SUFFER

But at this moment, I am not even thinking of the average man. I am recalling people whom I have met, or heard about, since last Christmas. There is that young fellow who is diabetic, who, every now and then, in pleasant company, drinks a few sociable beers; and cannot go to his needed work next day. There is the little boy whose remaining eye, cancerous like the other, had to be removed, leaving a brave but frightened child in a darkness without a dawn. There is the young husband who returned wounded and sterile from the combat of war, grateful at least for the small daughter he had begotten; and at the age of six she is crushed by a truck and killed. There is the attractive young woman who envies her pregnant sister, for she herself will never marry; her mind is sick, sick.

The familiar name of FR. MCCORRY has been signed to our column "The Word" each week since 1953.

Augustus Caesar munches the sweetest of grapes and wonders where he will holiday, and indifferently scrawls his signature on a parchment. Soon, many miles away, poor men and their careful wives take to the road. Among them is a young carpenter, and his young wife, for whom he is solicitous.

With him was his espoused wife Mary, who was then in her pregnancy; and it was while they were still there that the time came for her delivery.

So they were poor, this young couple, so they were unimportant, so they were homeless, so they were engulfed in difficulties. Yet there is nothing about their recorded story which would prompt us to add: "so they were deeply unhappy."

It is true that they were poor. Forty days later, when they carried the Child to the magnificent Temple of Jerusalem to present Him to the Lord, they were able to offer to the brisk and businesslike priest only the gift of the poor: an inexpensive pair of doves. But we hear no complaint on this score from Mary or Joseph. Their poverty appears to have been simply expected and calmly accepted.

It is true that they were unimportant. Any contrary suggestion or supposition would have astonished them beyond measure, and might possibly have amused them. Yet all the other people who in any way played a part in the first Christmas night, all from great Caesar Augustus to the grumbling innkeeper, have now long been recognized as being purely supernumerary and accidental bit-players in the epic drama of God's coming into this world.

It is true that Mary and Joseph were homeless that night of Christ's birth. Still, they found a house of sorts. It wasn't much; but it became the House of Christmas,

*The house where God was homeless,
And all men are at home.*

It is true that on this night, so long ago, the Holy Family were engulfed in difficulties. And it is likewise true that they were serenely and radiantly happy.

Unquestionably, there are huge differences and inequalities between the lives of people in this world. On Christmas Eve, however, one wonders whether the differences make much difference, and whether the inequalities are as unequal as they look.

She brought forth a son, her first-born, whom she wrapped in his swaddling-clothes, and laid in a manger, because there was no room for them in the inn.

A man cannot be fed, or feed his tender family, with either poetry or rhetoric—not even on Christmas Eve, when the bright stars blaze frostily and the sweet carols soften the sharp night air. Yet we also have it on good authority, *man cannot live by bread only*. He can and must be nourished on truth. The overwhelming words, *she brought forth a son*, are neither poetry nor rhetoric. They are history, for they record a fact. They are revelation, for they proclaim a staggering, miraculous, exalted religious truth, precisely the sort of truth by which a man *may* live. They tell us that God was born of Mary; that the Infant in a girl's arms is the divine Majesty come down from Heaven.

Here, then, is the supreme truth that does make all the difference. This Christmas Eve is waning even now. This Christmas Day will come and go. This year will die, and it will be 1958. The gorgeous fur coats will be worn by the fortunate few, the blazing jewels will glitter on a few hands and wrists and necks, the gay cruise-ships will slip through the cold bay and head for the

blue skies and warm waters. And the average man will be as he was: plain, poor, unimportant, attended by difficulties and quietly shouldering his burdens. The suffering and the afflicted will still suffer and be afflicted.

But the truth that makes the difference remains. *She brought forth a son, her first-born, whom she wrapped in his swaddling-clothes, and laid in a manger, because there was no room for them in the inn*. It is everybody's truth, of course, and anyone who sincerely desires it may have it. Still, a poor and plain man can hardly be blamed if he feels in his heart that the poor, plain Mary is somehow especially *his* Mother, and that the poor, plain Christ belongs by uncommon right to him. It is small wonder if the heartbroken of this world eagerly welcome Him whose cradle was a feed-box, and whose deathbed was a cross.

Christmas Eve is over, now. Christ is born. God rest you merry, plain, good men! Christ comfort you, all you whose hearts are sore!

Did We Rebuff Ceylon? *Francis J. Corley*

IN THE LITERATURE of Buddhism there is a charming little story that through the ages has come to be called the "Parable of the Mustard Seeds." It teaches the eternal and strikingly modern lesson of identifying in feeling with the experience of others. Gotami was a poor woman whom everyone despised, but when she married and bore a son, she was treated with respect. Tragically the child died, and Gotami, distraught, ran about with her tiny son's cold body, begging for medicine. Someone moved with pity sent her to the Lord Buddha. He bade her go through the city until she should find a few grains of mustard seed in a home where no one had ever died.

Joyfully Gotami hurried off, visited every house, only to learn that in each one many had died. But her search had been a medicine: the lesson of understanding and sympathy, the realization that all life is fleeting and that tribulation is everywhere.

A STRONG CRITICISM

I thought of this story when I read M. A. deSilva's article, "How We Lost a Friend," in the November 11 issue of the *New Leader*. He is a leading journalist in Ceylon who explains how the United States recently "lost a friend" in the person of his country.

FR. CORLEY, S.J., returned recently from an extended tour of Asia, made possible by the Ford Foundation. He is presently a member of the research staff of the Institute of Social Order at St. Louis University.

He states: "Within the brief period of a year and a half, Ceylon's foreign policy has completely changed from pro-Western neutralism to pro-Communist neutralism." And he believes that "a study of the factors behind the recent turnabout should provide some insight into the forces determining foreign policy in underdeveloped countries."

Mr. deSilva's analysis of the situation attributes the foreign-policy changes to a series of mistakes on the part of Western powers. He rightly states that Ceylon's first prime minister, D. S. Senanayake, placed his country firmly in the anti-Communist camp. Consequently, in the early years of independence Ceylon relied entirely on the democratic countries for trade and aid. But failures in Western understanding and assistance, most notably U. S. refusal to buy Ceylonese rubber at premium prices, drove his country away.

Ceylon's next prime minister, Senanayake's son Dudley, was compelled by circumstances to deal with China, selling rubber above world prices and buying rice at better than world prices. (It is relevant to state here that China's five-year agreement to buy Ceylon rubber at 33¢ a pound—not always a premium price, by any means—was terminated on September 9, two months before Mr. deSilva's article appeared. Since China is now able to buy Malayan rubber in the Singapore sales, guaranteed prices to Ceylon are unnecessary.)

Sir John Kotelawala, the third prime minister, visited the United States seeking aid, but before the situation changed, his party was defeated at the polls in a surprise

upset. The new Government, headed by now-famous S. W. R. D. Bandaranaike, established diplomatic relations with the USSR and China, withdrew Ceylon from the Commonwealth, and terminated the agreement whereby England held naval and air bases in Ceylon. Mr. deSilva concludes: "The mass of people in an underdeveloped country judge their Government's foreign policy on the basis of the material benefits it brings."

... BUT UNFAIR

Undoubtedly this statement makes sense. Narrowly political criteria for determining aid recipients can do immense political harm, as UAW President Walter Reuther declared in his recent address to the sixth annual conference of the U. S. Commission for Unesco in San Francisco. But a foreign observer, reflecting on Mr. deSilva's analysis of the situation in Ceylon, would be inclined to believe that the question of foreign aid or of outside understanding does not exhaust the data needed for "a study of the factors behind [Ceylon's] recent turnabout." This is particularly true inasmuch as Sir John had completed negotiations with the United States for \$5 million in foreign aid just prior to the election campaign from which he emerged overwhelmingly defeated—and that the agreement was one of the minor weapons his opponents used against him in the campaign.

Domestic issues seem to have had a great deal to do with both the campaign and its outcome. Sir John Kotelawala, whose international prestige was high, had sharply declined in popularity at home. His British title, for instance, was a distinct political liability. Deservedly or not, he had also acquired the reputation of being a bit of a playboy. And the opinion was widespread in Ceylon before the elections that some careless remarks he made in London had precipitated the sharp drop in tea prices during 1955.

Moreover, the planks in Mr. Bandaranaike's own campaign platform were rather rigidly delimited by two domestic factors. In the first place, he had to counter positions adopted by the party in power. He had been a Cabinet officer in the first United National party (UNP) government and had resigned in July, 1951. Less than a year later the first prime minister was killed

in an accident, and his son succeeded. Many in Ceylon believed that the resignation came about because Mr. Bandaranaike finally realized he would not succeed to the top office for which his intelligence and character admirably fitted him. However that may be, having committed himself to opposition by founding in succession two new parties, he could win only by driving out the UNP—and that demanded counter-proposals.



The second factor involves the complex influences on campaign tactics resulting from Mr. Bandaranaike's coalition partners. His People's United Front (PUF) was composed of his own Sri Lanka Freedom party (many of whose members are politicians who followed their leader out of the UNP), a small Trotskyite party and a small group of Buddhist extremists. Further to assure success in the campaign—incidentally influencing PUF campaign policies—the coalition had entered into no-contest agreements (a kind of cartel arrangement assuring monopoly of opposition against UNP candidates) with another Trotskyite party and with the Ceylon Communist party. The result of these measures was to give his campaign a strong nationalist, pro-Buddhist and leftist bent.

INTERNAL SQUABBLES

More important still, the PUF committed itself utterly on the purely internal issue (except for India's interest in the question) of Singhalese-Tamil differences. About 70 per cent of the island's nine million people are descendants of Ceylon's original inhabitants, the Singhalese, whereas Tamils, who came to Ceylon from South India more than a millennium ago as invaders, or as estate workers under the British in the last century, are less than a quarter of the population. During the campaign bitter rivalries between the two groups focused on the question of Ceylon's official language. Three had been recognized: English, Singhalese and Tamil. The PUF alone of contesting groups came out early and flatly with a promise to make Singhalese uniquely official. This promise was promptly fulfilled on July 6, 1956, with a law to that effect, which goes into operation, however, only in 1960.

The Singhalese, moreover, are overwhelmingly Buddhist. Independence from Britain in 1948 set off a nationalistic revival of Buddhism—and, incidentally, induced a large number of Ceylon's political leaders to leave the English church of their christening—a revival that was further stimulated in 1956-57 by the Buddha Jayanti, which commemorated in all parts of the Buddhist world the 2,500th anniversary of Siddhartha Gautama, the religion's founder.

More or less in conjunction with this celebration, Buddhist leaders in Ceylon set up a Committee of Inquiry early in 1954 to "inquire into the state of Buddhism in Ceylon and to report on the conditions necessary to improve and strengthen the position of Buddhism and the means whereby those conditions may be fulfilled." *Betrayal of Buddhism*, the Committee's report, appeared some time prior to the campaign in early 1956 and quickly became an important political issue. Curiously resembling two Hindu-inspired state reports that appeared in India in the course of 1956, *Betrayal of Buddhism* attacked the other religious bodies of Ceylon and concluded with a set of recommendations that would seriously hamper religious life for other groups.

While the PUF did not formally espouse all the proposals made in this report, the party's guarantee on some of the demands (especially the language issue) won it strong religious backing from the Buddhists.

As a matter of fact, all political parties except the Communists openly courted support of the *bhikkus* (monks). Monks appeared on the platforms at many political rallies, but their active support evidently swung in favor of the PUF. Monks were alienated by Sir John's alleged fast life, by his refusal to postpone elections until after the Buddha Jayanti, and by his "weakness" concerning the language question, on which his UNP committed itself reluctantly and late. Finally, Mr. Bandaranaike announced that his Government, if elected, would give financial aid to the *Pirivennas* (Buddhist colleges) and the assurance that they would have equal academic status in Ceylon with the national university.

The result was that throughout Singhalese Ceylon the *bhikkus* campaigned openly and ardently for the PUF, persuading thousands of village leaders to divert their people's vote to the coalition.

The outcome, though a surprise at the time, seems inevitable now. And just as inevitable was the shift that Mr. Bandaranaike gave to his campaign and has subsequently given to his country's foreign policy. Some Americans may be unhappy about the shift in Ceylon policies, but we, who often expect others to tolerate U. S. decisions necessitated by internal political exigencies, must exercise in turn a similar understanding. The new Prime Minister was the prisoner of a threefold alliance that forced him to intensified nationalism, pro-Singhalism and better relations with the Soviet bloc. How slight was the Marxist hold upon Mr. Bandaranaike began to appear on May 5, when he broke openly with his Marxist coalitionists, and the wave of strikes called since then to damage his Government suggests that the break is permanent.

NO FACILE SOLUTION

These influences—and not a few others—would have to be available for "a study of the factors behind the recent turnabout."

On the other hand, it could easily be a harmful exaggeration to talk about "losing a friend." Mr. Bandaranaike is an able and devoted leader who will not sacrifice the well-being of his country for ideological prejudices; he is too intelligent gratuitously to alienate friendly peoples. Even with the great pressures on him for intensified nationalism and collaboration with the Soviet bloc in international issues, he has steered a moderate course, describing his position as "non-alignment while seeking the friendship of all countries." Americans should not forget that a Ceylonese statesman, R. S. S. Gunewardene, served on the UN special investigating committee to inquire into Soviet armed intervention in Hungary. Mr. Gunewardene, who is Ceylon's Ambassador to UN and the United States, has subsequently defended the report vigorously despite opposition from left-wing Ceylon members of parliament who may force his resignation from the UN seat.

While it seems exaggerated to say that the West has lost a friend in Ceylon, and unwarranted to attribute what change there has been to Western obtuseness or neglect in any serious degree, we would be well advised recurrently to take stock of dealings with our friends in

the new states. Like Gotami, the United States has been harried everywhere since the end of World War II; we have been growing slowly in understanding and have given assistance widely. The motives that inspired us to give aid have been mixed and partly selfish, but the admixture, I think we can say, has never included malevolence or ambition.

Perhaps, too, it will not be inconsiderate to ask understanding from others, for instance in the matter of the one specific charge in Mr. deSilva's article: U. S. refusal to buy rubber from Ceylon in 1951 at premium prices. The question is too complex and technical to discuss here, but a few remarks can be made. The request for premium-price buying of Ceylon rubber came during the most chaotic year in the rubber market since Pearl Harbor (New York rubber prices shot up from 18¢ a pound on January 16 to 86¢ on November 8). What an offer of premium prices would have done to an already agitated market can be imagined; certainly other U. S. customers, notably Thailand, Indonesia and Malaya, would have demanded equal treatment. Finally, Ceylon would have benefited only to the extent of the cess (tariff) on rubber exports; the bulk of the premium would have gone to foreign owners.

All peoples in the free world today can profit from a search for a few grains of mustard seed in a house where no one has ever died.

The Freedom of Asia

The last half-century has seen the rise and growth of a nationalist movement among the peoples of Asia. In some places, Indonesia included, the movement has led to various kinds of confusion and unrest. Nevertheless, this nationalist upheaval has been in reality but the outburst of a secret craving long vibrating in the souls of the peoples of Asia. To the utmost of their power they desired to realize nationalist independence, political democracy and needed social reform. This is legitimate and lawful and deserves the support of all those over the world who think and feel as Catholics.

In its essence this nationalist movement of the peoples of Asia aimed at putting an end to an outdated colonialism which sought to bend the prosperity and development of Asia's millions to its own ends. Because of these nationalist efforts the greater part of Asia has already been freed of the burden of the old-fashioned colonialism which reigned supreme. . . .

Just as the peoples of Asia vigorously protested plutocratic, colonial imperialism, so now they must repudiate the efforts of international Marxist communism to pervert Asia's liberating movement to its own sinister purposes.

*Letter of the Indonesian Hierarchy, Dec. 11, 1955.
Reprinted in Catholic Mind, 54 (1956), p. 178.*

Unions, Corporations and Politics

Benjamin L. Masse

IN CATECHETICAL STYLE the gist of the matter might be put this way:

Question: When are union-sponsored telecasts on politics not political telecasts under Section 304 of the Taft-Hartley Act?

Answer: When they are 1) part of a year-round educational program, 2) financed with the consent of the union's membership, 3) primarily for the enlightenment and education of the rank and file.

That was what 12 men tried and true—or rather 10 women and 2 men tried and true—decided in Federal Judge Frank A. Picard's court in Detroit on November 6. It took them exactly one hour and 45 minutes to conclude that the United Auto Workers had not violated Section 304 by sponsoring nine telecasts during the 1954 congressional elections. With this decision the Government's protracted case against UAW collapsed.

I. BACKGROUND

Section 304 of the Taft-Hartley Act has an interesting history going back to 1925. In that year, to prevent certain abuses connected with political campaigns, Congress passed the Federal Corrupt Practices Act. Under Section 313 of the law, banks and corporations were forbidden to make any contribution connected with an election in which Senators, Representatives or Presidential electors are chosen. The War Labor Disputes Act of 1943, more popularly known as the Smith-Connally Anti-Strike Act, extended this prohibition to labor unions. Then in 1947, when the Smith-Connally Act expired, the ban was carried over into the Taft-Hartley Act, where it appeared as Section 304. At that time it was expanded to include political expenditures as well as contributions. It was also extended to primary elections, political conventions and caucuses held in connection with same.

During the Senate debate on Section 304, the late Sen. Robert A. Taft, replying to a barrage of questions, explained the ban on union political expenditures in considerable detail. Unions, he said, could set up political associations supported by voluntary contributions, and these associations might legitimately contribute to election campaigns and otherwise engage in politics. Unions could also support candidates in their newspapers, but only if the members were charged for subscriptions. If the papers were published with funds

from union dues, they had to eschew political advocacy. Neither could unions use their funds to pay for radio broadcasts nor to publish pamphlets in connection with a Federal election. They could not even publicize the records of candidates unless they did this in a completely neutral way.

To a majority of the Senate, such restrictions on union political activity seemed reasonable and necessary. Despite constitutional doubts raised by Sen. Claude Pepper and others, Senator Taft had little trouble persuading his colleagues that the rights of unions and corporations were not being infringed. Section 304 was duly approved and incorporated into the Taft-Hartley Act.

The law was scarcely dry on the books when Section 304 was openly challenged, notably in connection with a special congressional election in Maryland, in July, 1947. In an announced test of its constitutionality, the late Philip Murray, then president of the CIO, ordered the *CIO News* to support one of the candidates, Rep. Edward Garmatz, and to send copies of the electioneering edition into Maryland. For this he was promptly indicted. In March of the following year Judge Ben Moore, in the Federal District Court of the District of Columbia, dismissed the indictment on the ground that the Taft-Hartley ban on union political expenditures was "an unconstitutional abridgment of freedom of speech, freedom of the press and freedom of association." On appeal, the U. S. Supreme Court unanimously affirmed the dismissal. It did so, however, on narrow grounds that skirted the key issue of constitutionality.

II. THE UAW CASE

That was where matters stood when the UAW became entangled in the law's meshes during the 1954 elections.

The big auto union had been sponsoring a weekly television program, "Meet the UAW-CIO," since 1951. Before and during the 1954 elections, the program moderator, Guy Nunn, scheduled interviews with a number of the candidates. Republican as well as Democratic office-seekers were invited to appear, but only the Democrats accepted the offer. Besides these interviews, Mr. Nunn, with the collaboration of Roy Reuther, UAW director of citizenship activities, conducted a post-mortem on the primary election. During that telecast Mr. Reuther expressed the opinion that the results of the balloting indicated a Democratic trend. Some-

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what later Mr. Nunn arranged for Mr. Reuther to explain the importance of registering in order to vote and how one had to go about registering. All told, the Government claimed that nine telecasts during the 1954 campaign constituted electioneering. Since it was easily established that the telecasts had been paid for out of union funds, the U. S. Department of Justice decided to prosecute under the Taft-Hartley Act. On July 20, 1955 the UAW was indicted.

When the case first came before Judge Picard in February, 1956, he summarily dismissed the indictment. The law, he ruled, did not forbid a union to inform its members and others of its attitude toward political candidates, for such a ban would endanger the First Amendment guarantee of free speech. Nevertheless, the judge did not directly pass on the constitutionality of Section 304. Instead he pointedly suggested to the Government lawyers that if his decision were appealed, the Supreme Court might finally resolve the controversy.

After that judgment it seemed that a ruling on the constitutional issue could not be any longer deferred. Surely the Government would appeal Judge Picard's decision, and just as surely the high court would meet the issue head-on.

Alas for the expectations of laymen in matters legal. The Government appealed all right, but when the UAW case was argued before it last March, the Supreme Court once again avoided a showdown. Ignoring the constitutional question, it ruled that Judge Picard had erred in not permitting the Government's charge to be tried. Remanding the case to the Detroit court for further proceedings, it listed a series of questions pertinent to the trial: did the union pay for the telecasts out of its general funds or through voluntary contributions? were the telecasts in fact electioneering? did they reach the public at large?

In presenting the UAW defense, Attorney Joseph L. Rauh Jr. admitted the Government's contention that the union had financed the telecasts with dues funds, but he denied that the telecasts constituted electioneering. He said that they were part of a year-round program that dealt in an educational way with a wide range of subjects of interest to the union's members. He argued that the expenditures involved were voluntary inasmuch as the UAW radio and TV programs had been duly authorized and approved by the union's constitutional conventions. The telecasts may have reached the general public in the Detroit area, but they were primarily aimed at the union's membership.

Since the jury accepted this defense and found the union not guilty, Mr. Rauh did not raise the constitutional issue. If a guilty verdict had been returned, it would inevitably have been appealed on constitutional grounds. What the court would have decided in that event is no clearer today than it was ten years ago.

It must be carefully noted that the question at issue here is political *expenditures*, not political *contributions*. Though there is reason to suspect that during the 1956 Presidential campaign corporations and unions evaded in devious ways the prohibition against political con-

tributions, neither the propriety nor the constitutionality of this prohibition is at the moment being seriously challenged. Many people, not excluding some union members, believe that it should be maintained and strictly enforced.

III. SOME REFLECTIONS

The interdiction of political expenditures is another matter. To the extent that this covers spending on communications media, such as newspapers and radio programs, it does raise apprehensions about cherished First Amendment freedoms. No doubt, political spending by unions and corporations inflicts some injury on the rights of individual members and stockholders. Those who don't agree with the politics of their union or corporation are understandably aggrieved when their money is used to support candidates or programs they oppose. That evil must be balanced, however, with the potential danger of limiting freedom of speech and the press.

For obvious reasons the UAW case was closely watched in union and business circles. With their economic interests becoming more and more deeply involved in legislation, both sides have been chafing under the expenditure restrictions imposed by Section 304. Will the Detroit jury's verdict now encourage unions and corporations to spend more freely on political "educational" programs than they have heretofore dared to do?

Probably not. Pending a final decision on the constitutional issue, both groups will likely proceed warily in the wake of the Detroit decision. Given the same facts, another jury might conceivably reach a different conclusion; and the penalties for violating Section 304 are nothing to laugh about. Guilty unions and corporations can be fined up to \$5,000, and the offending officials, in addition to fines up to \$1,000, can be given as much as a year in jail.

Entirely apart from the question of sanctions, corporations still have to mind their public relations. Though they have long since emerged from their depression doghouse, they must continue to reckon with the traditional American suspicion of concentrated economic power and its political implications.

As for unions, this is scarcely the time to be running risks of any kind. Besides the threat of restrictive Federal legislation, organized labor is today faced with an intensified drive on the State level for right-to-work laws. It should not be necessary to observe that the union shop would be much easier to defend if labor leaders confined political spending from union funds to strictly educational programs. No less than other Americans, the workers of the United States are rightfully jealous of their political independence.



State of the Question

TWO NEW STUDIES OF ALCOHOLISM

Two recent books on alcoholism reveal a wide diversity of viewpoint. The author of *The Twelfth Step* (Scribner's, \$4.95) writes under the pseudonym Thomas Randall; we are told on the jacket of the book that he is a member of Alcoholics Anonymous. I conclude, therefore, that much of his book is autobiographical. I also conclude that the views of his leading character are his own views. And so, as one who has known and been honored with the close friendship and confidences of many admirable members of Alcoholics Anonymous, I feel some qualms about "Mr. Randall." I pray that he will retain his sobriety. I very seriously question that his leading character, Martin Gray, will retain his. Martin (and so Mr. Randall?) is a deeply confused man. He is a weaver of words, a man of great magnetism, a thoroughgoing pantheist, and one of those many people whose education and reading have left them in a metaphysical void.

The Twelfth Step is the story of six alcoholics, representing a fair cross section of American society, from the skid-row and prostitution level to the comfortable suburban home. It is not a fair cross section of Alcoholics Anonymous, however, since not one of the six characters has any religious convictions or affiliations.

They find themselves thrown together in a private "drying-out" sanitarium. The first part of the book is concerned mainly with their mutual reactions while at the hospital, with flashbacks into their drinking experiences, sometimes amusing, always tragic. The latter half recounts their experiences after they are discharged. The A.A. therapy is seen, however unsatisfactorily, in occasional glimpses throughout both parts of the book.

Personality or Technique?

The conclusion of this reviewer was that the six alcoholics were very fortunate that they met Martin Gray, to whom they turn for everything, on whom they all depend. He plays God quite successfully. Their sobriety is clearly due to him; it is certainly not due to "God, as we understand him," however much the author thinks he is giving that impression. Alcoholics Anonymous is basically and essentially a theocratic therapy. The unhappy people in Mr. Randall's book find their sobriety in a substitute dependence—not on alcohol,

now, nor on God, but rather on the charm of personality and magic of words which Martin Gray so ably demonstrates. Yet, though these people are fortunate, so far as their sobriety is concerned, in coming under his influence, they are unfortunate in that their lives were not touched by his on the level of higher values.

In *No Hiding Place* (Holt, \$3.95), on the other hand, Beth Day gives us the life story of Vincent Tracy, the founder and director of Tracy Farms, an institution for the rehabilitation of alcoholics, just south of Albany, N. Y. She writes well, with the confident tone of the experienced journalist. Here are all the bewilderment, the disappointment in self and in dear ones, the descent (in this case catastrophically swift) from decency, self-respect and all moral and religious standards, to the horrors of skid-row. None of the superbly etched characters in Randall's book—with the possible exception of poor, weak, pitiable Abbie—has the genuine ring of the "low bottom drunk," which is so clear in Mr. Tracy's story. But the ever recurring references to sex, in most of its forms, licit

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and otherwise, which so characterizes *The Twelfth Step*—these, it is a pleasure to report, are missing from Miss Day's book.

Though these books differ on the etiology of alcoholism, Randall holding that it is a disease and Tracy building up on the premise that it is a vice, yet both have a common defect in their portrayal of alcoholic rehabilitation. Just as Randall's yarn is spun around one man, Martin Gray, on whom the other characters so obviously depend, so when putting down the Tracy story, one is left with the impression that alcoholic rehabilitation should be based on Vincent Tracy. The last few chapters go into detail about the therapy at Tracy Farms and the unmistakable conclusion is there that the forcefulness of Mr. Tracy's

admirable character and sales personality is the secret. The objection one might raise, on first reflection, is the cost of this therapy—\$200 a week for a minimum of eight weeks—whereas the A.A. therapy, based on the allergy-obsession—and so, "disease"—theory doesn't cost a cent.

For certainly the Tracy therapy outlined in *No Hiding Place* is nothing else but A.A. therapy, except that it is made to center around one admirable character with great personality techniques. The debate whether or not alcoholism is a "disease" becomes an academic one. For both A.A. and Mr. Tracy teach that the body of the alcoholic has become allergic to alcohol. This seeming metabolic condition, characteristic of the alcoholic and not at all characteristic of the normal drinker, certainly seems to be a pathological condition. Alcoholics Anonymous calls this physiological pathology by the popular word *disease*. Mr. Tracy would prefer not to use the word; his therapy admits the condition. Also, the compulsive act, which cannot be denied in some cases and which A.A. calls, again by a popular term, "an obsession," is recognized by the discipline of psychiatry as a pathology within its competence. Mr. Tracy prefers to call this weakness of will.

The Crucial Moment

It is at this point that one is led to wonder about the long-range success of Mr. Tracy's therapy. To have a man under the spell of a dynamic personality for eight weeks of constant indoctrination that "no matter what, he cannot ever again take the first drink" may turn the trick with some. But when the "moment" comes, and the obsession or compulsion reveals itself, will the memory of that intensive indoctrination be sufficiently strong to help him? A.A. offers the therapy of regular attendance at meetings (preferably the "closed meetings"), not for eight weeks, but for an indefinite period—even for life—with the heartening knowledge that there are nearby other experienced alcoholics to whom the man can turn at any time of the day or night.

Miss Day speaks of the great success which the Tracy therapy has had; anyone who knows and here recognizes the essentials of the A.A. therapy will echo: "And well it should." Vincent Tracy is determined to be of particular help to that 25 per cent who began with A.A., but failed "to make the program." It is unkind, however, to call them "the A.A. rejects." Anyhow, for the good of A.A. and the general impression of its therapy in the minds of decent people, may there be no more novels in the field like Thomas Randall's *The Twelfth Step*. **RAYMOND J. H. KENNEDY**

TV Bread and Circuses

Alexander F. McDonald

IN A PARENT-TEACHER FORUM on educational TV held not long ago at Gonzaga University, Spokane, Washington, the representative of a local station, apparently voicing an opinion common to the industry, let the cat out of the bag. He disclaimed any responsibility on the part of the telecasters for providing education for the public or consciously working for the improvement of its taste. He felt that it is unreasonable to ask from commercial TV anything but entertainment, that people should not go to their living-room sets seeking what they do not seek from the comic strip or the neighborhood cinema. As for the quality of the entertainment, he was almost testy in rejecting criticism from disgruntled viewers. The public gets what the majority wants. If the people will not support good programs, the sponsors cannot afford to provide good programs for the people. It is all that simple.

What does this line of defense amount to? That we have no right to blame the telecasters for not doing a job that they do not intend to do, have no obligation to do, and could not possibly afford to do anyway. They are in business to win an audience for their advertising by giving that audience what it wants to hear. The only norms of judgment, therefore, are the Hooper rating and the ring of the cash register.

THE HELPLESS MANY

Whatever the soundness of such arguments, is there any comfort for the minority—the least vocal and the most ineffectual, surely, of all persecuted minorities in America today—who simmer in a slow burn at the banalities which are scattered, like ashes from the unextinguished hearth, along the ether tracks of the nation? Not many would resort to the dramatic protest of a recent suicide who in a farewell note gave among his reasons “the loud blaring of TV programs.” John Keats, with the prophetic vision of a poet, possibly had some dim premonition of the singing commercial when he wrote that heard melodies are sweet, but those unheard are sweeter. Rare indeed is that auditor who grows completely calloused to the synthetic enthusiasms, the shrill insistency and the compulsion-driven repetitions of the hucksters of the air.

John Ruskin, writing his *Fors Clavigera* in 1871, focused a lackluster eye on an analogous cultural symptom

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in the English of those days. There he took his contemporaries to task for their complacency in the new achievement of stringing a telegraph cable from London to Bombay. If they had had, perchance, two words of common sense to say, he told them, then they might have written the message slowly in gold and sent it by a squadron of ships with laborious passage around the Cape of Good Hope, and the words of common sense might have been worth the carriage. But if India were not the better for the words flashed over the new invention, then the English had only wasted an “all-round-the-world’s length of copper wire.” One of the signs of progress, apparently, is the capacity for wastage on an ever vaster scale.

Perhaps the time has come for the disgruntled minority, if minority it be, to direct the increasing charge of its dissatisfaction into a more constructive path than that of boycott or pouting. Amused tolerance must give way to the savage indignation that leads to action. Sadder than the words “It might have been” are the thoroughly frustrating ones “It could still be otherwise if only somebody would do something about it.” When we consider the dazzling possibilities for education and mature cultural activity through the medium of TV, we must regard it as nothing short of fantastic to allow this precious asset to be channeled so completely into the sterilities of routine thrillmongers and stale jesters.

There is little reason to hope for any significant change in the present commercial system. Theoretically we may refute the claim of the sponsors that they have no responsibility to offer programs with cultural “uplift.” We may argue that they create the taste to which they pander; that they simply produce what is easiest and cheapest, and hawk their wares to an unwilling but captive audience—captive to its own craving for entertainment. But in practice we must admit that the commercial yardstick of success is financial return on the investment. We may hope for enlightened leadership from those who foot the bill for TV programs; but we cannot expect them to gamble or experiment out of sheer altruism when they must render an account of their stewardship to the stockholders and the boards of directors.

It is true that channels devoted exclusively to education do exist—so far there are only 28—and are developing with gratifying results in certain parts of the country. But the territory they cover, confined mostly to the larger urban areas, and the number of programs

they present hardly measure up to what we have a right to expect for the whole nation.

The desideratum is surely to supplement the present educational stations with a complete national network devoted to full-time televising of superior cultural and educational programs. This network, including every station in its chain, should be subsidized or endowed, so that the best minds and the greatest achievements in the world of art and science can be made accessible to any person in the country who wants to avail himself of the opportunity.

Admittedly the cost of such an enterprise would be enormous. How could it be met? Coin-slot TV piped to individual sets would not begin to answer the problem, nor would the resulting financial exclusiveness be desirable. A brighter possibility, though still largely visionary, lies in the use of private funds from tax-exempt foundations, with the administration of the money insulated from the commercial interests of the contributors. Finally, there is the tired old suggestion of a tax-supported national network to run in partial competition with commercial TV, somewhat like the two systems of railways in Canada.

NEW ROLE FOR GOVERNMENT

We are hypersensitive, justifiably so, about the expanding universe of governmental activity and the shrinking sphere of individual freedom. The taxpayer, too, is appalled by the amounts siphoned off from his pocketbook for various Government expenditures. The issue here is not public control versus private enterprise; it is rather the larger one of whether the medium of TV is too important to be so thoroughly monopolized by popular entertainment and commercial self-interest. It is not a question of substituting a Government monopoly for a commercial one, for the existing commercial networks could operate side by side with the publicly owned system; and by their own admission the commercial telecasters would appeal to a different audience, to the majority who do not care for cultural programs.

Nor would a tax-supported TV network inevitably involve us in the python hug of thought control. The public school system, supported as it is by tax money, thus far has aroused few qualms over tendencies toward totalitarianism, except in so far as some of its adherents show an inclination to abolish competition from private schools. Moreover, we have something of a precedent in the BBC, beaming out its programs at several levels of taste, with the famous Third Programme devoted to much the same type of material that we envisage here. The principle to be invoked is the one which justifies the Government's role in managing postal service, TVA and the building of public highways: whatever is necessary for the common good but cannot be adequately supplied by private enterprise or local government should be provided by the Federal Government. And if we have billions to pour into guided missiles and atomic submarines for national security, we can well afford a few more experiments for that higher security

that comes from a high level of cultural achievement.

All this is not to blind ourselves to dangers and difficulties. The expense would be enormous, and there would have to be vigilance to avoid political or religious partisanship. But the possibility of abuse should not deter us from making a prudent attempt. Heaven itself is to be attained only by the free will, the use of which involves the risk of hell. On the other hand the experiment might well furnish its own remedies and lead to methods of economy that would more than compensate for the initial cost. We might, for instance, learn how to get more for our money in education, where astronomical expenditures now are frequently frittered away with the most meager results. A partnership between a national educational TV network and the resources of our colleges and universities could be a most fruitful one, even on such points as supplementing the salaries of many underpaid professors.

HOPEFUL PROSPECT

Programs of a high cultural level will appeal only to a minority. That has always been the case and perhaps always will be. But that numerical minority has major cultural importance. It sets the tone; it leavens the mass; from it spring the leaders and builders of society. Under favorable circumstances it can ever be increasing and widening the scope of its influence. We must not succumb to the pseudo-democratic fallacy that majority opinion is a safe norm for judging values. Where that view is held, democracy will not live beyond the first frost.

The American public (at any rate a sizable portion of it) has displayed remarkable patience in putting up with the absurdities of TV. But it is the patience of one who persists in letting people step on his big toe. It is time for a more sensible remedy for the battered toe—and the aching head.

The Madonna of the Ill-Favored

Why this predilection, pretty lady,
For wild rock cleft or goat-tracked crag,
A torrid plateau or cloud-hung mountain,
Misted at dawn, dawned in historic mists?

Why do you choose the uncouth in nature,
The simple in man or maiden;
Why them at tasks so unfavored,
Pasturing sheep or faggot-laden?

What is the grace in stone and water,
The poor briar, the scolded daughter?
Is it your own childhood you recall,
That you seek the least,
Out on some remote byway,
To bring to the feast?

HUGH FARNASH

SEASONAL POEMS

Advent Song

This is the waiting time, lonely with love
and dark with longing. These are Advent days
that share the secret of the Womb with ways
of war and talk of ten mile zones above
the border.

Darkness does not comprehend
the Light—the song that children whimper for
at night, afraid to wait until the shore
of day is reached, afraid that love will end
when darkness comes.

Advent is not a time
to see His face, a time to violate
with speed. The secret of a woman great
with child was learning love in darkness.

Limn
the heart with runic light from days made long
for time to learn the beauty of the song.

DOLORES WARWICK

A Psalm for the Magi

*Tiger! Tiger! burning bright
In the forests of the night
— Blake*

Hot, graveled roads in the late afternoon of the year
Filtered their grit on our faces, and caused us to swear
Softly at burrs that stuck to our heels like fear.

Dusk-brown were the sunburnt mountains where,
A thousand walking miles away, destiny lay,
A tiger, a lurking salvation in milk-and-honey lair.

Long we straggled, cloud and fire showing the way,
Till they and the unburnt Voice in the burning tree
Fitted like breathing into the frame of usual day,
Fitted like stars you know are there, but do not see.

So, we forgot the Voice,
Forgot the fire and cloud,
Forgot the tiger that slept
Ahead in a clovery field
That ran with milk and honey.

Still, in the morning of a year, the sleeping tiger rose,
And, though we did not see him, he sent as bright a sun
As any, to light the way to fields where melon grows.

Past now are the jagged hills we dared not shun,
No longer brown, but grown with sun a golden comb.

The shining tiger sleeps, his time not fully come.
In time it will; but now, no matter, for we are home.

ROBERT J. MULDOON

Christmas

Make room, here at the manger,
For the skeptic and the stranger,
For him who questions and denies
Everything the day implies.
Draw back in silence! Let him kneel!
Then pray our Lady for his weal.
With Holy Ghost and seraphim,
Offer the Christ Child up for him.
O blessed Gift of Christmas Day—
Best kept when gladly given away!
O glory to God, who thus unlocks
Prodigal love through paradox!

HELENE MAGARET

For Students Away at Christmas

I conjugated every football month,
declined our Advent with a free-throw joy,
until the final blade of bell ripped blunt-
ly at the chest, and I skied on my way
to gather Christ, with young-man merriment,
in some church cave beneath our selfsame sky.

Tonight I mold from any occupant
who kneels before my stall of Bethlehem
familiar shape: though loved, inelegant

in crumbling corduroy, with sweat sox dim
as blackboard dust and shirt of hopeless pink.
I smile away that myth, breathe on the crumb
of wheatloaf, christmasing our God, your lank
athletic souls, my students, here secure
as brother branches on a single trunk.

I swirl you in the heady cup I pour
along the throat's most secret channeling
when glee has vaulted reinless as a star:

for we are oned in Christ, and our limbs ring.

RAYMOND ROSELIEP



BOOKS

Revision of a Standard Source

THE NEW CAMBRIDGE MODERN HISTORY

Vol. I: The Renaissance, 1493-1520; ed. by G. R. Potter. 532p.

Vol. VII: The Old Regime, 1713-1763; ed. by J. O. Lindsay. 625p. Cambridge U. Press. \$7.50 ea.

In the sixty years which have elapsed since Lord Acton planned the original *Cambridge Modern History*, much has happened to outmode it. There has been fruitful criticism of Acton's "scientific" history and growing recognition that history is more akin to humanism than to natural science and that its writing need not be dry-as-dust. Then, too, his concern for the narrowly political type of history has been challenged and supplemented in one way or another by the influence of Marx, Freud, Croce or Toynbee; and the remarkable American series on the *Rise of Modern Eu-*

rope, edited by Professor Langer of Harvard, has exemplified a successful synthesizing of political with economic, social and cultural history. In the wake of two world wars, moreover, and amid aggressive communism, it is not surprising that the present generation of Cambridge historians should shed some of the liberal optimism that possessed Lord Acton.

So a *New Cambridge Modern History* is projected, of which two volumes are already in print. These represent not merely a revised edition but brand-new writings. It is a pleasure to note that they are better organized, more up-to-date in scholarship, broader in scope and easier to handle than the corresponding volumes of the old *History*. They are obviously for the "general reader" as well as for the student, and they accordingly have few footnotes and none of the earlier elaborate bibliographies.

The first volume opens with an admirable essay by Sir George Clark on contemporary concepts of history. Next comes an introductory chapter in which Professor Denys Hay of Edinburgh attempts to justify the "Renaissance" as the title of the volume covering the period from 1493 to 1520. He summarizes the arguments that have latterly been advanced against the very existence of a renaissance and admits that in any event it cannot be restricted to the volume's 27 years. He does enumerate, however, certain characteristics of those years which he thinks were peculiarly of the Renaissance, such as 1) consolidation of princely power; 2) a decisive dynastic role in international relations; 3) progressive instability and weakened authority of the Church; 4) growth of novel spiritual attitudes, both secular and religious. This seems to me pretty lame. For surely all four characteristics attach not only to the early 16th century, but to the 14th, as evidenced by Philip the Fair of France and Edward I of England (not to mention Italian and Spanish princes), by the "Babylonian captivity" and great Church schism, and by Petrarch and his contemporary humanists.

After Professor Hay's introductory chapter follow six chapters on economic, religious and cultural developments of the period, then eight chapters on particular states or areas of Europe, and two concluding chapters on European overseas expansion. In the fine chapter devoted specifically to Renaissance civilization, the author, Hans Baron, properly oversteps the period and traverses the whole 15th century. The chapter on the Papacy and the Catholic Church, by Professor Aubenas of the University of Aix-Marseille, while emphasizing the corruption of the time, is far more judicious than the partisan chapter on the subject by Henry C. Lea in the original *Cambridge Modern History*.

The second new volume covers the years from 1713 to 1763 under the somewhat broad and pretentious title of "The Old Regime." It contains, after a valuable introductory summary by its editor, Professor Lindsay of Cambridge, eight topical chapters on social, cultural, religious and other aspects of the era, eight chapters on particular countries and regions, three chapters on the major wars, and four chapters on European contacts with America, India, Africa and the Far East. Among its most informative and interesting chapters are those by Eric Robson on the Art of War and on the Seven Years' War; those of Alfred Cobban on the

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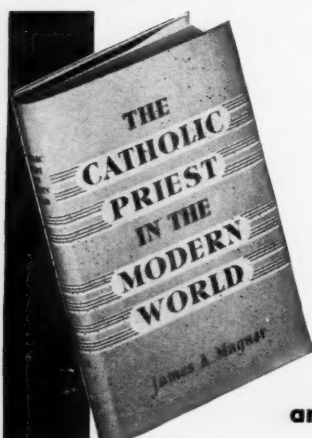
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Enlightenment and on the Decline of Divine-Right Monarchy in France; and C. A. Macartney's on the Hapsburg Dominions. The chapter on religion by R. W. Greaves of the University of London has good brief treatments of Jansenism, deism, pietism and Methodism, though it would have profited from utilization of the late Msgr. Knox's study of religious "enthusiasm" and especially from consideration of the rise and ritual of freemasonry. The chapter on art and literature, by Sir Albert Richardson, falls far below the high standard of the others; it sticks out of the volume like a sore thumb.

Altogether, though, the *New Cambridge Modern History* bids fair to become one of the present generation's outstanding contributions to historical study. It will merit, I am sure, wide circulation and extensive reading.

CARLTON J. H. HAYES

Early U. S. Education

GEORGETOWN UNIVERSITY: Origin and Early Years

By John M. Daley, S.J. Georgetown U. 324p. \$5

In a recent report of a committee of historians written for the Fund for the Advancement of Education and entitled *The Role of Education in American History*, it was stated that the historical profession had "largely and regrettably neglected" the history of American education, and the monographic work done in this field was characterized as "unimpressive in itself and . . . shockingly inadequate compared with the literature on other subjects." No one acquainted with this judgment, and least of all those who have at heart the best interests of American Catholic education.

It is pleasant, therefore, to welcome Father Daley's history of the first half-century of our oldest Catholic college as a volume that makes a real contribution toward remedying this deficiency. Excellent paper, fine binding, attractive illustrations of Georgetown's buildings old and new, thorough documentation, a classified bibliography, an adequate index, and a foreword by Fr. Robert F. McNamara, a Georgetown graduate of 1932 and himself the author of an impressive history of the American College in Rome—all these features serve to enhance the value of this most recent addition to Catholic educational history in the United States.

During the fifty years surveyed by this volume, 1791-1841, Georgetown experienced, like most pioneer colleges, numerous crises. It was the presidency of Thomas Mulledy, S.J. (1829-1837), that finally brought stability to the little school that had opened on November 22, 1791, principally through the persistent and intelligent planning of Bishop John Carroll, its founder. Often plagued by debts, faulty administration, insufficient students and faculty dissension—all of which Father Daley recounts with a sensible candor that inspires confidence in his reader—it was several times seriously proposed that the institution should be closed. Up to his death in 1815 Archbishop Carroll stood as a guarantor against so extreme a measure, and after him men of the caliber of the Italian-born John Grassi, president from 1812 to 1817, and Mulledy managed to pilot the ship through the storms until by the 1840's calmer seas had been reached.

In telling Georgetown's story the author has not forgotten the surrounding American scene, even if the reader might at times have desired more by way of general background, especially some comparison with the non-Catholic colleges of those years. Practically all the leading Catholic ecclesiastics of the day find mention here, as do a number of leaders in the nation's civil life, such as George Washington, who visited the college in 1797. By far the most revealing episode of a prominent visitor to the hilltop school was that of the Marquis de Lafayette in 1824, revealing, that is, of Lafayette's lukewarm attitude toward the Catholic Church of which he was a nominal member (pp. 252-254). Father Daley is never so preoccupied with men of prominence in Church and State, however, that he overlooks a vital part of the history of any educational institution, viz., its students as seen in classroom, study hall, chapel, dining hall and on the playing grounds. There are highly interesting details about all these phases of student life at early Georgetown, and the data presented on the curriculum of these years are especially good, giving evidence that would probably frighten many seniors in American colleges today, innocent as most of them are of the Greek and Latin classics. It was a formidable curriculum, surely, and the reader is made to realize how far, unfortunately, we have traveled from the intellectual fare that made earlier generations of American collegians men of solid education.

There are relatively few slips, either of fact or by reason of the printer's devil, and the questionable interpretations are

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likewise few and and can be stated briefly. Since St. Mary's Seminary in Baltimore opened on July 20, 1791, and classes began at Georgetown on the following November 22, the author's use of "later" (p. xvi) might create the impression that Georgetown had opened before the Baltimore seminary. The career of Leonard Neale, second Archbishop of Baltimore, was, indeed, an honorable one, but it can hardly be described as "brilliant" (p. 102), any more than his brother, Charles Neale, deserves to be ranged in the same company with Archbishop Carroll and Father Grassi as a "great man" (p. 144). If Father Daley had consulted Annabelle M. Melville's *John Carroll of Baltimore* (New York, 1955)—unaccountably missing from the bibliography along with Mrs. Melville's *Elizabeth Bayley Seton* (New York, 1951)—he would have found a more satisfactory handling of a number of episodes recounted in the older Carroll biography by the late Msgr. Guilday, of which he makes rather extensive use.

Finally, it is scarcely realistic to speak in terms of "postgraduate work" in 1817 (p. 214), or to say that after 1841 the "Graduate School would be expanded" (p. 294). There was no graduate work, properly so called, anywhere in the United States in the 1840's, nor did it come upon the scene for another generation.

But these are minor flaws in a book that deserves to rank among the best works produced to date in the history of American Catholic education.

JOHN TRACY ELLIS

East Meets West

LEBANON IN HISTORY

By Philip K. Hitti. St. Martin's Press.
548p. \$9

Though it is not heralded as such, *Lebanon in History* is virtually the third volume in a trilogy on the area of the Arab East by one of the outstanding historians of that region, Dr. Philip K. Hitti, professor emeritus of Semitic Literature, Princeton University. The first volume, *History of the Arabs*, appeared in 1937. The second, which made its appearance in 1951, bears the title *History of Syria*.

Dr. Hitti is eminently qualified to interpret the Arab East area, from which he descends, to the Western world, in which he has spent his formative years and made his intellectual and scholarly contributions.

The present volume shares with its predecessors its general approach and method. "While the material was drawn largely from primary sources, enriched by the results of modern research, the presentation . . . was aimed not at the specialist but at the student and general reader." And, indeed, like Dr. Hitti's other works, *Lebanon in History* is an outstanding illustration of how a his-



torical presentation can be made with the student and general reader in mind without sacrificing any of the finer qualities of high scholarship.

Unlike its predecessors, the present book focuses on a narrow geographical area of the general region and, accordingly, narrates its history with a greater degree of intensiveness. It is a "close-up" on the history of the area now covered by the Lebanese Republic, further narrowing down the area of study as compared to the wider portion of the Arab East whose history was examined in the intermediate book, and to the entire area studied in the initial work.

However, one may, as the present reviewer does, contest the initial premise that the "area now covered by the Lebanese Republic . . . has maintained an individuality of its own" through the ages. To vindicate this doubt, one need go no further than Dr. Hitti's own narrative, which demonstrates that seldom in the many millennia of its history has the area in question maintained a distinct, much less a separate, existence of its own, or developed a "character" of its own which can be discerned or described in isolation from Lebanon's creative and organic intercourse with the surrounding areas.

The present reviewer has found particularly impressive the author's analysis of the modern era, especially chapters 31 and 32, on "The Impact of the West and the Modern Awakening" and "Economic and Social Upheavals." Here again, however, despite the proximity of the period of examination to the current phase of Lebanon's separate existence within its present frontiers, Dr. Hitti's analysis reveals the *inextricability* of the history of the area now covered by the Lebanese Republic from

the history of the larger area of the Arab East, and the vital role that the interaction between the Lebanese and other Arab peoples plays not only in the destiny of these Arab peoples but in the interrelated destiny of Lebanon as well.

It is true that "a knowledge of the past is indispensable for understanding the present"; and Dr. Hitti has so successfully revealed the truth of this maxim that, though he devoted but eleven pages to the history, problems and progress of the Lebanese Republic since its independence in 1946, he has nevertheless managed to shed more light on the current situation in Lebanon (and in much of the Arab World as well) in those few pages than many another author has been able to do in an entire volume. One could only wish that the promise implicit in the penultimate paragraph of the book—"As for the record of the new regime, it will form the theme of a future chapter"—would be fulfilled by Dr. Hitti before very long.

FAYEZ A. SAYEGH

RETURN TO THE ISLANDS: Life and Legend in the Gilberts

By Sir Arthur Grimble. Morrow. 215p. \$4.50

In *We Chose the Islands*, which he wrote in 1952, the author described his early years in the Gilberts as a very subordinate official in the complicated hierarchy of the British Colonial Service. Now he tells of a second tour of duty in those same Pacific islands in a book that has all the rare wit and personal charm that made his earlier one so popular. Like his earlier book this one, too, is much more than the mere memoirs of a British colonial officer; it is a well-balanced and penetrating study of the people he had been sent to serve.

From his first days among them, Grimble took a keen interest in the islanders and their way of life. Evening upon evening he listened to the various legends and tales that the elders of this island society used to instruct the young in the lore and customs of their race, and from the telling Grimble himself came little by little to understand the temperament and character of his simple island people.

In the book he has recounted many of these legends, as well as snatches of the poetry and songs of the islands. These, supplemented by accounts of the author's own experiences among

them, help to explain how the Gilbertese can face the hardships and privations of their life with the unruffled calm and almost carefree cheerfulness so characteristic of the Pacific islander.

It is a testimony to the author's literary skill that he has been able to give these legends and songs of the Gilbertese in an English translation that preserves all of the simplicity and directness of the original. It is an even greater tribute to his skill that in his very vivid and detailed character portrayals he has been able to show the islanders, not as simple savages, but as they truly are: human beings like ourselves, as worthy

as any other men of our interest and respect.

Unquestionably the author sometimes exaggerates the bliss of life in the islands before the advent of the white man. Polygamy, for example, did not always work out quite so happily as it does in the one or two instances the author has chosen to cite. However, the exaggeration, no doubt intentional on the author's part, at least has the advantage of bringing out with great force and clarity that the native culture is something to be carefully studied by all who wish to give true help to a people such as the Gilbertese.

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C Commerce	IR Industrial
D Dentistry	J Relations
Ed Education	L Journalism
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MASTER ROGER WILLIAMS:

A Biography. By Ola Elizabeth Winslow. Macmillan. 328p. \$6

Because of the humanity and vision of his democratic ideas, his courage in fighting for them, and the warmth and integrity of his personality, Roger Williams is surely the most appealing of the founders of New England. These qualities are justly reflected in this latest biography of him, a charmingly written book by a Radcliffe professor who has made churchly and clerical aspects of early New England history her special field. (She won a Pulitzer prize for her 1940 biography of Jonathan Edwards.)

The book contains no particularly vital new facts—not, it should be added, from any lack of burrowing by the author in English and American archives. About William's early life, up to the time he left Cambridge's Pembroke College in 1628 to become chaplain at Otes in Essex, we still have only the most meager data: born, probably in 1603, in London, the second son of

Our Reviewers

FAYEZ A. SAYECH is Deputy Director of the Arab States Delegations Office and a lecturer on Middle Eastern affairs.

JOHN F. CURRAN, S.J., was one of the founding group of Xavier High School, the only secondary school in the Trust Territory, Pacific.

RAYMOND J. DIXON, a specialist in American history, is an editor of the Columbia University Press.

James Williams, "merchant taylor," he became a protégé of the great English jurist Sir Edward Coke. The author's account of the institutions and events of the first quarter of the 17th century that might have shaped William's later ideas—beyond the obvious remark that it was "a time when a vast revolutionary movement was in confused ferment"—is mostly speculative, though admittedly valid enough. At any rate, when Williams left Otes for Boston in 1630, he was apparently an Anglican clergyman of the Puritan persuasion. But almost from the moment of his arrival in Boston, he boldly announced the separatist, nonconformist views that even-

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tually led to his banishment to the Narragansett country in 1635.

The rest of Roger Williams's story as "first beginner" of Rhode Island and ardent advocate of freedom of conscience is familiar enough, but the author's graceful style makes it much worth the retelling. Her analysis of Williams's *A Key into the Language of America* is an interesting and revealing account of his friendly relations with the Indians. For those who might be deterred from reading Williams's own prose (despite such wonderful titles as *George Fox Digg'd Out of His Burrowes*, he wrote badly), her treatment of his polemical writings is recommended.

RAYMOND J. DIXON

LETTERS OF A RUSSIAN TRAVELER,
1789-90

By N. M. Karamzin. Translated and abridged by Florence Jonas. Columbia U. 351p. \$5

This account of a young Russian gentleman's Grand Tour is a tremendous "find." For it opens so many windows. Not only does it offer an unexpected view of 18th-century Russia as a country strongly influenced by French and German romanticism, by both Goethe and Rousseau, but, in his fascinating introduction, Dr. Leon Stilman discusses the spread of Masonic and Rosicrucian ideas in both Moscow and Berlin. He also makes tantalizingly brief but fascinating mention of the occultist interests of Karamzin's circle, mentioning such men as Starck, the promoter of an esoteric order in Germany and in Russia, and Schwartz, who in 1781 was the delegate to Berlin of the Moscow Masons, and later became head of the Moscow Rosicrucians.

Young Karamzin, himself a poet at 22, became the official historiographer of Russia, publishing a vastly successful (but dull) *History of Russia* in eight volumes, and many short stories, which Dr. Stilman denigrates as "lachrymose, virtuously self-complacent and decorously sensible."

But if his stories in any way resemble these *Letters*, they must be full of a neat wit and shrewd character delineations. Karamzin was, frankly, a lion-hunter: arrived in any city, he went straight to the house of its best-known literary figure, and announced himself. It seems infallibly to have worked, and Karamzin bagged such big game as the poet Wieland and the philosopher Herder, and "last night as I passed Goethe's house, I saw him through the window. I stood and

looked at him for about a minute. What a serious, Grecian face." Lavater, the Swiss physiognomist, became his friend, and in France Barthelémy, Marmontel and Florian were among his acquaintances.

He draws excellent vignettes portraying national characteristics.

For instance, when he crossed the Channel, as soon as they reached Dover, "an English lord, his gentle wife and sweet sister embraced one another with tenderness. 'Shore of my native land, I bless you,' exclaimed the lord. They gave me their address in London, and left in a hired carriage." And again, "At Rochester we had dinner, English style—that is, we ate nothing but beef and cheese. I ordered salad, but they brought me some limp grass saturated with vinegar. The English do not like any vegetables. Roast beef and beefsteak are their usual fare. This causes their blood to thicken and makes them phlegmatic, melancholy and unbearable to themselves—and not infrequently, suicides. To this physical cause of their spleen we may add two others: the perpetual fog from the sea and the perpetual

smoke from the coal, which floats like clouds over the towns and villages."

Karamzin is a serious young man, too. He visits prisons, philosophizes, and gives an admirable first-hand account of the trial of Warren Hastings. It is altogether a wonderful book and a lasting treasure. ANNE FREMANTLE

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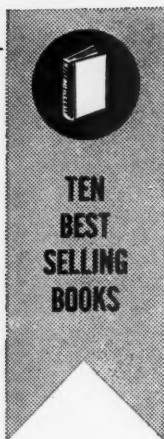
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where their security lies. Even so, here in the greatest of Western nations brother continues to glare furiously at brother across the senseless barrier of race.

Yet, amid all this strident uproar of change and fear and bitter hate, a soft sound is clearly heard once more: the muffled tap-tap of the hoofs of a small, gray donkey which, bearing a precious burden of immaculateness and stirring divine life, is led by a weary young carpenter into the crowded streets of Bethlehem-town.

Strange, that amid all the wild welter of earthly confusion and fierce recrimination and mounting panic so trivial a sound as this should be heard. Strange, and significant. What is loudest is not always strongest. What seems so urgent that it cannot wait a moment may prove to be worth no more than a momentary glance. What now shakes the world with its arrogant snarling may well go in deadly fear of that simple, harmless procession now making for the cave-shelters that surround Bethlehem.



Let it be clearly remembered on this Christmas Day that in last analysis the power to destroy is finally nothing but that, High explosives can level a huge city, but cannot build the smallest town. Atomic warheads can put an end to many things; they cannot bring one thing into being. A mad scientist who knew every secret of secret nature would be monstrously dangerous; but, in some strange, quiet way, he would be no match for a young carpenter who can put together pieces of wood so as to make either a manger or a cradle. Mother Russia is very much to be feared; but not nearly so much as Mother Mary is actually loved.

Whistling in the dark? Maybe. But Christmas Eve is a proper time for whistling—the tune of any carol will do—and the darkness of this one night is not really so very dark, for it is silver-lit by a Star whose lustrous radiance dims all earth-satellites to shabby, telltale, finite gray.

Christmas of 1957 will not mark the end of things. That is the point. Christmas is never the end of anything, but

always the beginning. No man may say what the veiled future holds of weal or woe for the sons of men. But this much is certain: whatever may perish or survive, there will always be a Christ-Mass. It may conceivably be celebrated (and fittingly enough) in the huddle of a darkened cave, or even (yet more justly) in the guarded whispers of a wretched slave-camp. But Christmas will be kept.

As the dusk of this world's years deepens, Joseph and Mary may have to find their harsh way to many a colder and more cruel Bethlehem, but find their way they will, and the Infant Saviour will be born again. And, as always, He will be that which His enemies never can be, and thereby the final issue will finally be determined. For He will be loved. VINCENT P. MCCORRY, S.J.

TELEVISION

From the standpoint of the National Broadcasting Company, 1957 has been a year that brought at least one reason for rejoicing. The network's late variety program, "Tonight," after a series of misadventures, has developed into an unqualified success—on the fiscal side, at least.

Early in the year the network, in a major change, decided to alter the format of "Tonight," which then was being presented Monday through Friday nights under the guidance of Steve Allen. The program, then as now, was televised from New York, beginning at 11:15 P.M., EST. It continued on the air until 1 A.M., with NBC stations in other parts of the country picking it up at various times after 11:30.

As the result of the first change in the nature of the show, Mr. Allen departed to devote his time to the Sunday evening program in which he was pitted against Ed Sullivan. Mr. Allen was eventually succeeded on "Tonight" by an ill-conceived and poorly executed presentation designed to bring viewers illuminating glimpses of "America after dark." This series, utilizing a cast that included several newspaper columnists, who were obviously unfit for their new assignments, was a dismal mistake from its beginning.

The network might have abandoned "Tonight" last summer and surrendered to a diet of movies during the late hours. Films had been used by other stations to compete with "Tonight," and generally had been far more successful in attracting sponsors and audiences. But

NBC decided to have another try at putting on a live variety show for the entertainment of night workers, insomniacs and those who just don't like to go to bed early. The network placed its hope this time in Jack Paar, a low-pressure comedian whose work in radio, movies and TV had often attracted favorable attention.

Mr. Paar began slowly on "Tonight." His formula was uncomplicated, placing the emphasis on amusing conversation with guests on the program. His regular company included José Melis, the musical conductor, an old friend who had met Paar during their Army days in World War II, and Dody Goodman, a dancer and quaint comedienne who was signed to a contract on the show after being one of its early guests.

"Tonight" began to achieve importance at about the time that Elsa Maxwell, the 73-year-old society columnist and party-giver, began making a series of brief Tuesday-night appearances on the program. Miss Maxwell apparently is a lady inclined to speak her mind—on or off camera—and her withering appraisals of such symbols of our civilization as Elvis Presley, Jayne Mansfield and Walter Winchell, expressed with feeling on "Tonight," have been most unusual and entertaining. Other guests on the Paar "Tonight" have also contributed delightfully to the fun. Among them have been actor-author-director Peter Ustinov and author Jean Kerr.

Unfortunately there have been times when the humor on "Tonight" has not been quite so refreshing. The tainted quip has become a device to which the program has resorted too often. Shabby *double-entendre* humor is out of place on television at any hour. Mr. Paar can get along nicely without it. He should guard against these unnecessary lapses in the future.

As "Tonight" has gained popularity, its advertisers have increased to the point where there are extended commercial intervals interrupting the program. These, too, are liabilities that may eventually cause viewers to lose their enthusiasm for the show and either switch to movies or just be sensible and go to sleep. J. P. SHANLEY

FILMS

PEYTON PLACE (20th Century-Fox). This screen adaptation of Grace Metalious' noxious novel might be described as the biggest clean-up job since Hercules went to work on the Augean stables. Hollywood has two standard

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methods for coping with censorable material. One is to convey by inference what cannot be baldly stated. The other is to mask taboo subjects with a dishonest veneer of respectability, as, for example, calling a house of prostitution a servicemen's canteen in *From Here to Eternity*.

Scenarist John Michael Hayes' moping-up operation has been conducted on an altogether more fundamental level. He has retained most of the book's plot—about the problems of several young people and their elders, mostly having to do in one way or another with sex. At the same time he has projected the sometimes sensational incidents in



their proper perspective in relation to a sane moral outlook on life—an outlook entirely missing from the book and one which the book's author is reported to resent in the movie.

The end product of this major surgery is something less than great drama. It is, however, an absorbing, if strictly adult, movie charmingly photographed in color and CinemaScope in a Maine town which need not be ashamed of being identified with the proceedings.

The leading characters—played by Lana Turner, Hope Lang, Lloyd Nolan, Lee Philips, Liane Varsi, etc.—may have their recognizable human failings, but almost all of them are striving for something better. The exception is Arthur Kennedy, who, presumably to show his versatility, undertakes the most repulsive characterization seen hereabouts since *Tobacco Road*. [L of D: A-III]

RAINTREE COUNTY (MGM) is a multi-million-dollar, three-hour film which did not look promising from advance indications. A whole year elapsed between its completion and its release. Also, its world première took place far away from both Hollywood and New York, with a conspicuous lack of press previews before the opening. It manifested, in other words, the classic pre-release symptoms of being the kind of king-size fiasco with which Hollywood studios occasionally find themselves saddled.

When the picture was finally unveiled in New York for the press, some

two months after it was first shown around the country, it proved to be wholly undeserving of these gloomy forebodings. Though based on an over-size Civil War novel, the movie is, to be sure, no *Gone With The Wind*. Its personal narrative is rather too trivial and dependent on melodrama to support comfortably the weight of a historical epic.

Yet you run into a snag if you attempt to read additional significance into the story by interpreting as symbolic of the conflict between the North and South the ill-starred love affair of the Indiana would-be writer (Montgomery Clift) and the unstable Southern belle who tricked him into marriage (Elizabeth Taylor). The girl is a certifiable lunatic, and the South would be legitimately insulted by the inference.

These reservations aside, the film has considerable sweep and distinction in its own right, and it is unusually well acted—especially by Miss Taylor, who has heretofore displayed very little histrionic range. The picture's delayed release, incidentally, seems to have been actually caused by the fact that it is photographed in Camera 65, subtitled "window of the world," a bigger and better wide-screen process for which, unfortunately, almost no projection equipment exists. [L of D: A-II]

SAYONARA (Warner), at 2 hours and 27 minutes the shortest film reviewed here, is a flat-footed glorification of Oriental-Occidental marriages. Its chief subplot concerns an Air Force enlisted man (Red Buttons) whose idyllic marriage to a Japanese girl (Miyoshi Umeki) ends tragically when inhuman military regulations order him home and forbid his pregnant wife from accompanying him or following him.

The main story concerns a career officer's (Marlon Brando) agonizing decision to defy superiors, family and friends by marrying the Japanese girl (Miiko Taka) he has fallen in love with.

The trouble with this modern-day *Madame Butterfly*, adapted by Paul Osborn from James Michener's novel, is that it does not convince you that the characters are so much in love that they must go against normal conventions in choosing a marriage partner. It merely says that they are. Also it stacks the cards outrageously in making the Army and military regulations the villain.

Brando does wonders giving dimension to a poorly written role. Director Joshua Logan does wonders mesmerizing you with directorial tricks and beautiful Japanese scenery. [L of D: A-II]

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